

**NEW DAYS
IN
LATIN AMERICA**

WEBSTER E. BROWNING

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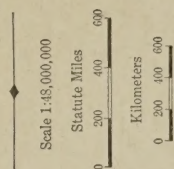
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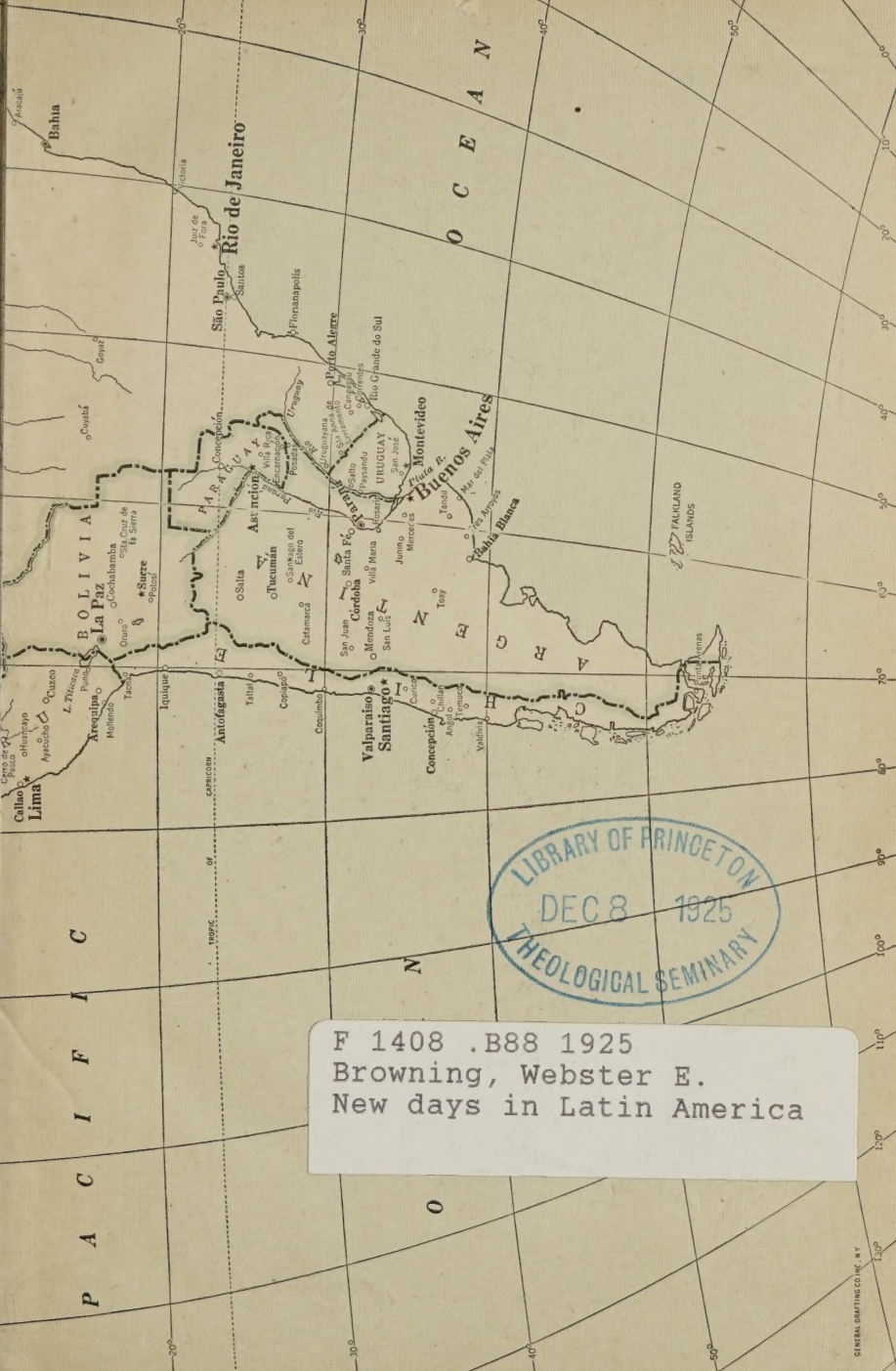
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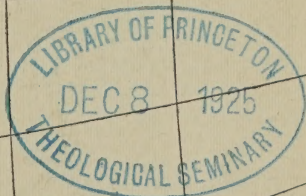
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Webster E. Browning

New days in Latin America

To
MY WIFE
and
DAUGHTERS

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AUTHOR'S FOREWORD

It is no easy task to write a mission-study book on Latin America. Books of other types—travel, romance, and general description of these lands—could be more easily written and would probably give more satisfaction to the writer and the average reader. But they would carefully avoid the very questions which must necessarily be treated in this volume if it is to be of service to those who are interested in the missionary problem.

In writing for study classes the author has felt the necessity of setting forth the reasons that have called missionaries to Latin America and which seem to make it necessary that they continue in this field. This means the probing and laying bare of questions which another writer might conscientiously avoid but which, if omitted here, would indicate intellectual and moral cowardice on the part of the author.

To the end that the book may be useful to the class of readers for whom it is intended, the most outstanding climatic, social, economic, and religious problems have been stressed in order to make as clear as possible the atmosphere in which the Evangelical enterprise had its beginning and in which it must still be carried forward.

Consequently, it has been necessary to make repeated references to and offer certain criticisms of that branch of the Christian Church which has long been dominant in these lands. But at least in his own thinking, the author has kept it clear that these criticisms are directed solely against the hierarchy of that Church, and not against the people to whom its clergy minister.

It is understood, too, that he writes of that Church only as it exists in Latin America. That it may be different in other countries does not affect the situation in the region under study. To omit such references and criticisms or to offer them with other than utter frankness would invalidate any claim the book might make for consideration in missionary circles.

Nothing has been written, however, which the author would not willingly say to any one of his Latin American friends, nothing, in fact, which has not been already discussed with many of them in those intimate and friendly conversations in which men open their hearts to one another and give expression to their generally hidden feelings and beliefs. Yet the author assumes sole responsibility for the opinions here expressed, although, in some cases, they may seem to take almost the exact words of another.

Finally, if the author can lay claim to any degree of authority for statements made in the following chapters, it comes from a residence of almost thirty years among the people of Latin America and from knowledge gained at first hand by travel and personal investigation in practically every one of the countries named. Of the twenty republics of Latin America, only Haiti and Santo Domingo have not been visited by him, while most of the others have been visited many times.

During these travels, whether through the tropical jungles, or over the icy waters of Titicaca, whether by train, on the back of a mule, in Indian canoe, or on board a steamer, he has had the great privilege of making the acquaintance and, in many cases, of securing the friendship

of men and women of all strata of society, and he holds these friendships dear.

In writing this book he has had no other aspiration than that of presenting the call of Latin America to Service—a call which he himself heard thirty years ago—and to do so in such a way as to reach the convictions of many of the splendid young men and women in our colleges and universities who are today looking about for the best place in which to invest their lives. It is a call to serve, not to criticise; to help, not merely to pity.

W.E.B.

Montevideo,
Republica Oriental del Uruguay.
October, 1924.

INTRODUCTION

I esteem it a high privilege to write any word of introduction to a book which in small compass holds more valuable and reliable information on the subject it treats than I have yet found in any volume of its size.

Its theme is one which the average North American needs to be more familiar with. For it is too true that knowledge of our "South American cousins" is not only scant, but often so misleading as to be grotesque.

A witty writer has said that the peoples of North and South America have traveled in two Pullman cars through the decades, looking out of the windows east and west. We therefore know something of Europe and Africa on the one hand and of China and Japan on the other, though even here knowledge is not ample. But of our neighbors in the next car we have known and still know almost nothing at all.

And yet there is great need for Canada and the twenty-one Republics of the North and South to draw together in mutual knowledge and good-will. And that this is called for in order to serve all concerned in many directions becomes apparent with the least consideration of the matter.

In the larger aspects of internationalism see how this great extension of land that constitutes the twin-American continent lies about half-way between Europe and Africa on the one hand and Asia on the other, separated from each by vast stretches of ocean.

These great fertile lands, capable as they are of carrying ten times their present populations, have common problems and must increasingly draw near to each other in the

treatment of them. Take the matter of immigration. The United States of America by pursuing a liberal land policy in years gone by has secured a very large flow of population from Europe until her very attractiveness has become her peril. She is now drawing all kinds of measures, some of them exceedingly harsh, to conserve her life from being run into other than the mold she desires and designs by the coming of large streams of population alien to her very mind and soul. But must not Brazil, with even wider areas than the United States of America, and Argentina, with her charming sunny climate and her vast extension, and all the other Republics, with their potential treasures of fields and mines, encounter in their turn the experiences of their elder sister, the United States of America? And in doing this, will there not be the great gain in that close *rapprochement* which will make the experience of one the guide of all?

Again, in the eyes of a needy Europe, will not the young lands abounding in raw material be always a prize to be coveted? And if, in days gone by, a "Monroe Doctrine" was necessary to keep the young lands from being exploited, will not such mutual arrangement be greatly useful for all time? Particularly would this be true if the mutual agreement should include the joint will of all, precluding the use of military force of any one against any other of the American group.

Now all this is entirely possible today, not under a "Monroe Doctrine" in which the United States of America is the sole judge and director, as a recent utterance by a high authority is understood here to mean, but by a "Pan-Americanism" fraternally conceived and generously ex-

pressed. But how shall all this be possible to us North Americans without that wider knowledge and more sympathetic acquaintance with South America such as this little book so greatly promotes?

Another realm of mutual interpenetration that is yielding rich results is the intellectual. How few of us know that the South American mind is highly dowered and completely worthy of our deepest respect. As a man of letters, philosopher, poet, international lawyer, he needs fear comparison with none. In the graces of culture, in his appreciation of music and architecture and the fine arts generally, he little needs to travel North. On the other hand, in the practical application of science to every-day needs, in practical initiative for development of raw material resources, he has much to learn. I foresee the largest mutual advantage to these variant people of the North and South from this mutual intellectual penetration. We have paid but little attention to the matter, and while the Pan American Institute and some of our universities, by exchange professorships, etc., are doing what they can to promote intellectual discovery of each to the other, their efforts are largely limited by the public apathy born of lack of knowledge.

There are over two thousand Latin American students in our colleges and universities. What a group for kindly, neighborly cultivation by Christian men and women with hospitable homes in which these young people would see the best and not, as too often, only the seamy cheap boarding-house side of North American life! There are men and women in South America today who hold the North American in deepest friendship and esteem because

of kindness received during days of loneliness and homesickness.

And again there are multitudes of others who boldly accuse us of a gross materialism and nationalistic snobbery, which must color all their future thinking. Here is an open way for the one people to pass into the good-will and esteem of the other, but how shall we use it without knowledge?

Here again there is that other, even more available, international bridge, the North American school in South America. What a center of mutual revelation and knowledge is this! Here the young and quick-judging minds of South American students have the opportunity to know and estimate the qualities of their Northern teachers, and the teachers, on the other hand, find themselves in sympathetic contact with the strength and the weakness of their pupils. The result is amazing considering the meager proportions of the experiment. Read what my friend Browning says on the matter from close personal knowledge, for he has had twenty years of distinguished conduct of one of these schools, and he knows. Or, learn how the life of the Mountain Republic of Bolivia is being touched by the two "American Institutes" that have been there for the past fifteen years. Or, note that the woman delegate sent by our government to the "Social Congress" held recently in Buenos Aires was Mrs. Elisa Parada de Miguel, a graduate of Santiago College, Chile, though a resident for the past twenty years of New York; or that the first woman commissioner ever appointed by the great Chilean port of Valparaiso to inquire into the improvement of housing conditions in the slums, is another graduate of the same North

American College in South America ;—and so the illustrations might be multiplied.

The best possible service of the one people to the other is this. But how shall all this be known? And how shall the intelligent application of our good-will and our missionary interest be secured until such information and discussion as this little book affords lead the way to further inquiry, and hence to strengthened purpose to “lengthen the cords and strengthen the stakes” of institutions so beneficent in their mutual impact?

The Europeans are quick to see the meaning of schools in the cultivation of mutual understanding. And so there are chains of German and French schools, and now the Italians grow busy. But surely we should be foremost in this field among our fellow Americans, both for their sakes and ours.

Another matter of absorbing interest is the South American Indian, the most pathetic figure in current history. He has been for four hundred years in contact with the civilization brought by Pizarro and his Conquistadores, those men of iron, with strange perverted ideas of the Christian religion and the means of its propagation. Four hundred years of contact! And what has the Indian learned? It is a South American who says, “The Indian has learned nothing since Inca days but to put a pent roof on his hut and a cross on the roof, though he has forgotten many more useful matters.” Under the paternalistic rule of the Inca he had his daily task and his daily provision. There was no room for personal initiative or development, but at least the racial level was much higher than it is now.

Today his tribal superstitions and practises are disguised under Christian names, and he is less educated, less moral, more drunken and sunk in social lethargy than he was four hundred years ago. If ever from the depressed heart of a submerged people there went up a cry for help into the ears of the Lord God of Sabaoth, that cry goes up this day from the nearly twenty millions of Indians scattered from Mexico to Chile.

When the facts are known, the heart of the Christian Church must be deeply stirred, but here again, the first step must be knowledge of the facts. What can the Evangelical churches do in these lands of such magnificent material promise, such splendid intellectual gifts, and yet with such enormous disparities of place and opportunity for the varying sections of their populations?

The prevailing form of religion has been given four hundred years of a clear field and unembarrassed opportunity. The total result does not indicate any claim to hold the field alone. Ourselves full of defects of which we are acutely conscious, we will not judge others with severity or even lack of sympathy. Nevertheless, it must be said that the prevailing agnosticism in the highest circles and the utter spiritual destitution and prevalence of the crudest and most ignorant superstition in the lowest social layers call for some more Christ-revealing agencies than the lands themselves provide. The call is for the revelation of a living Christ to quicken and satisfy spiritual need, to correct social wrongs, to purify all life.

As Professor Braga of Brazil cried with arresting voice in the Panama Congress in 1916: "Here is my beautiful South America, so great and beautiful in body, but her soul

is dead. O God, breathe thy quickening Spirit into my South America!"

This is our holy errand. More than ready to recognize all existing good, be it ours yet to communicate that quickening knowledge of the living Christ who alone can bring any people to true fullness of life.

Whatever may be the ultimate forms of religion, it is the conscious presence and acknowledgment of God in both that will form the heart basis of enduring friendship among American and Anglo-Saxon and Latin.

It is to promote this end that my friend Browning has written. Read him and be more knowing regarding South America. Out of knowledge may there come sympathy and from deepening sympathy wider understanding.

WILLIAM F. OLDHAM

UNDER present conditions, we cannot help influencing other nations whether we will or not. It is our business to see that the best influences we exert should be the strongest. As the importance of Latin America increases, our contact with it and influence upon it will inevitably also increase. The more sordid side of our civilization will transmit easily enough. The best cannot be transferred without steady effort and sacrifice and long contacts with our highest qualities of character and culture. We have no right to expose to Latin America only the materialistic and practically efficient side of our civilization. Moreover, we come not to destroy Latin American civilization or Roman Catholic Christianity, but to fulfil; not to supplant, but to supplement. Even if on the whole we have more to contribute, it does not follow that we have nothing to learn, or that we can demand that Latin America shall learn everything we wish to teach. We are dealing with a civilization with certain specific handicaps, but also a very promising future. Especially to those sections of the community which have become alienated from any form of Christianity we need a very intelligent and sympathetic approach. Anglo-Saxons and Latin Americans are being brought into closer relationships than ever before. It behooves us to consider with all care the great characteristic differences between us and those existing between the various sections of Latin America, with the bearings of the factors, social, economic, political, intellectual, and religious, on each other. It is an opportunity and privilege to undertake this study.

T. H. P. SAILER

I

THE LATIN AMERICAN WORLD

There are many reasons for believing that Latin America will occupy a much more prominent position relatively in the twentieth century than in the nineteenth. Room for surplus population, wealth of raw materials, greater facility of access are only a few of these reasons. The situation that is bound to result demands very careful study. What will be the future international relationships of Latin America if the present trends are let alone? Have we any interest or responsibility in directing these trends? What should be the policies of the United States Government towards Latin America? What do we as Christians need to know in order that we may vote intelligently on these policies of our Government? The material of the following chapter should help us in answering these important questions.

Just across the long southwestern border of the United States, and stretching far to the south and east lies a great region which, in our political terminology, is generally referred to as Latin America. As will be shown in greater detail in another chapter, this description, whether taken as lingual or racial, is not altogether correct. Yet it is probably as nearly exact as is the designation of the United States of America as the "Anglo-Saxon republic of the North," by which title its citizens are generally known to their southern neighbors, although Celts, Teutons, Latins, and Slavs, as well as Anglo-Saxons, have all shared in the formation of its present population.

Although Latin America lies but a step from our door and is composed of peoples very like our own, the majority of our citizens have but hazy ideas of the twenty large and small republics which compose this political entity,

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the travel routes by which they may be reached, or the conditions of life that prevail therein. Unfortunately, our ideas of these other Americans are not only vague, but often superficial, even comic, if not bizarre. For many, they are the result of reading only light journalism in which yellow fever, bubonic plague, hookworm, and paludic fevers have held large space, and much attention has been given to the description of revolutions, which, according to certain writers, are almost as frequent as are those of the hands of a clock.

Even the fact that a traveler may have visited and may have become thoroughly acquainted with one or more countries in a definite region of the great territory under study does not in the least insure exact knowledge of the others. The ethnic occupation, the extremes of climate, the immense differences of altitude above the sea, the comparative size and resources, and other social and economic variations in this vast area—which is about three times as great as that of the United States—are such as to offer to the traveler or resident in these lands complete extremes in the degree of modern civilization.

Buenos Aires and Managua are both capitals of Latin American republics, but widely different in their physical setting and attractiveness. The former is the second Latin city of the world and presents to the traveler as great a display of the elements which we consider necessary to a highly developed civilization as does any other of our great modern cities. The latter, although much nearer our own borders, is still far back in all that connotes progress and world influence. El Salvador is one of the most progressive republics of Central America,

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yet it is no larger than some of our western counties; while the United States of Brazil has an extent of territory which exceeds that of the whole of the United States of America. Panama and Rio de Janeiro are both situated at sea level, in the midst of tropical heat, but La Paz, the Bolivian capital, lying more than 12,000 feet above the sea and surrounded by snow-covered mountain peaks, is in the midst of a bare and cheerless plain whose continuous and piercing cold easily led the primitive peoples to worship the Sun as their supreme deity.

I. GETTING ACQUAINTED WITH LATIN AMERICA

The Latin American world has been very largely neglected by the older and stronger world powers, and this may explain, in large part, the degree of backwardness now recognized. Such neglect has neither been premeditated, nor are the great nations altogether to blame for it. Certain geographical, climatic, and racial differences have existed which have made communication between Latin America and the older nations both difficult and discouraging.

Geographically, Latin America, especially the great continent of South America, has suffered economically and socially because of its position far to one side of the usual lines of travel. American and European tourists—as also the intellectual and commercial currents of these lands—usually follow lines of travel from West to East or from East to West. It is only within the past few years that the steamship companies have found it necessary to place good ships, with comfortable passenger accommodations,

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on the lines that run to Mexican, Central American, and South American ports, and even today no great vessels like those that cross the northern Atlantic make the run to the South.

Because of the lack of notable commercial relations, no great wars, aside from the Wars of Independence, now a hundred years past, have involved other countries to any large extent, and hence no great diplomatic questions have arisen to tax the skill of our statesmen. The United States, as a near neighbor, has been compelled to interfere occasionally in some passing question,—generally arising out of personal difficulties in which her citizens have been involved,—and too frequently these questions have been quickly solved by the brandishing of the “big stick.” It is probable that more immediate results may have been secured through the adoption of this drastic policy, but the results have not been lasting, nor have they contributed to a closer and more kindly understanding between the peoples of the two countries.

The daily press, when it has given any space at all to happenings in Latin America, has failed to demand exactness of statement as to facts reported, and has too often been content to treat with ridicule happenings south of the Rio Grande, thus wounding the sensitive feelings of the people of those lands.

No great amount of missionary literature has as yet been produced, as has been done on other fields, so that Americans of the North have not been able to obtain exact knowledge as to social and spiritual conditions that prevail among the “other Americans.”

Difference of language has also separated these neigh-

boring peoples of the two Americas, since few citizens of the United States and Canada acquire a proficient use of either Spanish, French, or Portuguese, and English proves difficult for those accustomed to the Latin tongue. Moreover, since the currents of travel from Latin America, especially from the great countries that lie in the east of South America, have been toward Europe, the traditions formed have been largely Spanish or French.

Manuel Ugarte, one of our most caustic and persistent critics among Latin American writers, says :

It is evident that nothing attracts us towards our neighbors of the North. By her origin, her education, and her spirit, South America is essentially European. We feel ourselves akin to Spain, to whom we owe our civilization and whose fire we carry in our blood; to France, source and origin of the thought that animates us; to England, who sends us her gold freely; to Germany, who supplies us with her manufactures; and to Italy, who gives us the arms of her sons to wrest from the soil the wealth which is to distribute itself over the world. But to the United States we are united by no ties but those of distrust and fear.

It is not unusual for Latin American writers to rhapsodize, calling on France with such apostrophes as, "My mother!" or "The mother of my soul!" There are also, of course, the close bonds of language, religion, and tradition which still persist between the old Iberian nations and their youthful offspring across the seas. Anglo-Saxons can never hope to have this intimate contact with the soul of Latin America, and, it must be confessed, we have done but little in the past to bring about even a better understanding of these young and somewhat impulsive peoples.

In North America, with what might be regarded as a

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superiority complex, we have referred to South America as "The Continent of Opportunity," "The Neglected Continent," or "The Continent with a Handicap," without considering precisely why any one of those terms should be so glibly applied to the land or the people. Too many books have been written by hurried travelers who had some particular theory to prove, causing friendship and understanding to suffer thereby.

On the other hand, our way of thinking and our mode of life are not so well known to the peoples of Latin America as to those of Europe. One of our best known institutions south of the Rio Grande—in spite of the Eighteenth Amendment and the Volstead Act—is the "American Bar," which is seldom lacking in the centers where our men foregather. As an instance of the influence of this supposedly American institution, it is related that during the World War a cable to one of the great dailies of Buenos Aires announced that our Secretary of State had gone from Washington to New York to explain to the "Bar Association" our reasons for entering the conflict. But the cable, when published, informed the readers of the paper that the Secretary had left Washington to make explanations to "The Barkeepers' Association of New York City." The mistake was altogether excusable, in view of the particular and only brand of "Bar" which has made us famous among the Americans of the South.

II. THE TWENTY REPUBLICS

For political purposes the term Latin America has, by general consent, been taken to refer only to the twenty

Latin republics of the Western Hemisphere, and they easily fall into three natural divisions as regards situation and grouping. These groups are as follows:

1. Mexico and the six small republics of Central America: Guatemala, Honduras, Nicaragua, El Salvador, Costa Rica, and Panama.

2. Cuba, Haiti, and Santo Domingo, a small group lying on the northern rim of the Caribbean Sea, southeast of Florida.

3. The ten republics of South America: Brazil, Uruguay, Paraguay, Argentina, Chile, Bolivia, Peru, Ecuador, Colombia, and Venezuela.

The three Guianas, which lie along the northeastern coast of South America, as well as the West Indian islands, are sometimes included for statistical purposes, but in this book, only these twenty republics will be considered as constituting our field of study.

It will be noted in these chapters that the various countries are referred to as republics, rather than democracies. There is a wide difference between the two words. Probably only a few of the twenty republics merit being called democracies; a few of them, more strictly speaking, might be called military dictatorships, countries where the people have but little to say as to the government under which they live. Fortunately, stable and democratic government has grown very rapidly in Latin America during the last two decades.

As will be seen later on, the Romance or Latin tongues—Spanish, Portuguese, and French, from whence the term “Latin America” is derived—are spoken by the governing classes, who are generally of European stock; but, in some

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cases, a very large part of the population living in country districts are Indians who speak only some aboriginal language or dialect. In Mexico alone it is claimed that there are over one hundred such native dialects and that some three million Indians out of a total population of fifteen millions are unable to speak Spanish. In eighteen of the twenty republics Spanish is the language spoken by the dominant white race. In Brazil the language is Portuguese. French is the official language of Haiti, with the peasants speaking a patois. French is also in general use among the cultured classes in all countries, and English is increasingly used in commercial circles.

III. THE PHYSICAL SETTING

The twenty republics of Latin America have a total area equal to about three times that of the United States. South America alone has an area of only a million square miles less than that of all North America from Panama to the Arctic Sea, or more than twice the area of the United States including Alaska. To make one more comparison, on the map of South America could be overlaid all of the United States including Alaska, together with the whole of Europe.

The uninhabitable areas of South America are much smaller in the aggregate than those of North America. In these lands Nature offers to the agriculturist every product of the soil which can be found in our northern countries and many others which, because of climatic conditions, cannot grow in Europe or the United States.

To a degree that is unapproached by any other political

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division in the world, Latin America is remarkable for its great diversity of physical characteristics.

The greatest mountain system in the Western Hemisphere runs for about four thousand miles throughout the length of South America, from Cape Horn to Panama. Under various names this range, *La Cordillera de los Andes*, extends up through Central America and Mexico and finally merges into our own great Rocky Mountain system. The highest peak in this range is Aconcagua, on the border line between Chile and Argentina. Its summit towers a little more than twenty-three thousand feet above the waters of the Pacific and, next to the Himalayas, is the highest point on the surface of the earth. There are fifteen other mountain peaks scattered through Chile, Argentina, Bolivia, Ecuador, and Colombia which reach an altitude of more than fifteen thousand feet above sea level. In this same general region are the three highest active volcanoes in the world, and many of the largest known glaciers. Immense glaciers are also found in the region of the Straits of Magellan, into which they pour their streams.

South America has the greatest river systems in the world. The Amazon is as wide at the mouth as the Hudson River is long, and the island which lies in its mouth is twice as large as the state of Massachusetts. It has ten tributaries of the same class as the Mississippi, and the flood of fresh water which it pours into the Atlantic paints the ocean a brown color for a distance of one hundred and twenty miles from land. This river is four thousand miles long, and, counting its principal tributaries, offers to the world more than fifty thousand miles of

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navigable waters, or twice the distance around the earth on the equator. All this lies within the torrid zone, in a region immensely fertile, which must sometime sustain a dense population.

The Orinoco, fifteen hundred miles in length, flows into the Atlantic Ocean through the United States of Venezuela and forms a delta that begins one hundred miles from the sea. When the two outer streams of this delta reach the sea, they are as far apart as Washington and New York.

The Rio de la Plata, the River of Silver,—so called by the first Spanish explorers who sailed its waters because of the ornaments worn by the Indians who came out in their canoes to meet them,—drains a territory equal in area to one fourth of the United States of America. It empties into the Atlantic between Argentina and Uruguay in a tawny flood that is seven times greater than that of the St. Lawrence.

These three great river systems combined drain a territory of over three and a half million square miles, or an area greater than that of the United States, including Alaska and Hawaii.

The Magdalena River, whose stream is navigable for seven hundred miles, is the principal artery of trade in the republic of Colombia.

Certain regions of South America are rainless. Of these, the most notable example is the Desert of Atacama, in northern Chile. The winds at this latitude blow from the east and drop their moisture on the eastern slopes of the high wall of the Andes. A great part of Chile, Bolivia, and Peru is thus left rainless. In this region, in the dry

sandy deserts of Chile, are located the great nitrate beds whose product, generally known in commerce as Chile saltpeter, is so essential both in agriculture and in the manufacture of explosives. In central and southern Chile the prevailing winds are from the west, over the Pacific. Hence, the rainfall is abundant on the western side of the Andes. But southern Argentina, generally known as Patagonia, on the eastern side of the mountain wall, is practically rainless. This region is inhabited by only a few nomadic Indians and wild animals, save in the far south where, along the Straits of Magellan and in Tierra del Fuego, there is much more vegetation. Here sheep-raising has become a thriving industry.

In all the long stretch of coast from Cape Horn up to Lower California no great rivers empty into the Pacific Ocean. This is due to the close proximity of the high mountain wall to the sea and the great extent of rainless territory.

Large lakes are not numerous, but Lake Titicaca, on the borders of Peru and Bolivia, has an area of five thousand square miles, with an average depth of seven hundred feet. It is the highest navigable lake in the world, its surface lying almost thirteen thousand feet above the sea. The water is always only slightly above freezing point, so that the Indians never swim in it, and anyone who falls in is quickly benumbed.

In the twenty republics that form Latin America one may find the greatest diversity of climate—from the severe heat of the tropics to the extreme cold of the high mountain plateaus. Of the larger cities, Santiago de Chile, Buenos Aires, and Montevideo lie in a latitude that corresponds to

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that of Los Angeles, and Rio de Janeiro, with a climate very similar to that of New Orleans, lies in about the same latitude as Havana.

In the countries that lie to the south of the equator, especially in the far south, the seasons are, of course, the exact reverse of those in North America. Consequently, all our associations with months must be reversed. Christmas, for example, is celebrated in the heat of summer, and if there were a Fourth of July celebration, it would consist of winter sports. One may speculate amusingly upon the extent to which poetic allusion would suffer were we to write of "*March vintage*," "*sultry January*," "*bleak July*," "*February dog-days*," and "*dreary May*." Some of our old and most cherished songs would be completely changed, were they to be adapted to this region of South America. "Oh, that we two were *Novembering*," is at least interesting to contemplate, and Lowell, had he lived in Chile or Argentina, would have written, "What is so rare as a day in *December*?" In Argentina and Chile, "*October showers bring November flowers*"; and the sentimental maid would sing:

For I'm to be Queen of *November*, Mother,
I'm to be Queen of *November*.

In Chile, Milton would exclaim:

Hail, bounteous *November*, that dost inspire,
Mirth and youth and warm desire.

And in Uruguay, Shakespeare would say:

The *October's* in her eyes, it is
Love's Spring.¹

¹ See Edward A. Ross, *South of Panama*, p. 94.

IV. POLITICAL AND SOCIAL EFFECTS OF
GEOGRAPHICAL SITUATION

Mexico, Central America, and the republics of the Caribbean have very largely fallen under the political and social influence of the United States. This is also true, though to a lesser degree, of Colombia and Venezuela, the two great republics which lie along the Spanish Main. In all this vast territory the United States of America has wielded a predominating influence, and in spite of the presence of foreign powers in its many islands, the Caribbean may be looked upon, in a political sense, as a *Mare Nostrum*.

The west coast republics of South America—Ecuador, Peru, Bolivia, and Chile—lie comparatively near our doors, especially since the opening of the Panama Canal; but the republics of the east coast,—Brazil, Uruguay, Argentina, and Paraguay,—because of the pronounced eastward thrust of the continent, are brought much nearer Europe. Indeed, the eastern point of South America lies half-way across the Atlantic, and a voyage from the ports of England to Pernambuco is about the same in length as one to New York, although the Brazilian city lies far to the south.

This geographical situation of South America has placed its east coast nearer the markets and the political and social influence of the Old World. As a consequence, Rio de Janeiro, Montevideo, and Buenos Aires are, in practically all respects, the equals of the best European cities. They are much in advance of the cities on the west coast in all that spells modern civic culture and life.

The immense importance of Latin America in the future

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development of the world has been especially recognized in late years by the European nations, and even before the guns were stilled in Flanders, commissions composed of chosen men, who were familiar with the languages and customs of the people of Latin America, had been named by Great Britain and some of the continental nations to visit its principal countries for the purpose of cultivating friendly relations and reporting on the possibilities of investments.

V. ATTITUDE OF THE UNITED STATES GOVERNMENT TOWARD LATIN AMERICA

The space limits of this book forbid more than this brief sketch of the physical setting of the lands that compose the New World neighborhood. We must now pass on to consider the larger questions of the relationship of our Government and our people to the citizens of these countries that with us form the great community of "The Americas." Will it be possible for citizens of this republic, as the interpreters of a supposedly superior form of Christianity, to gain the confidence of the other Americans in any attempt to help them in the solution of their moral and spiritual problems?

Twenty-five years ago there was the natural jealousy that a small and weak individual or nation holds toward one that is large and strong. With this jealousy was coupled an ever-present fear of actual aggression for the purpose of territorial expansion. The loss to Mexico, through its war with the United States, of a large section of its territory was held up as the probable fate of any



A CONTINENT OF GRANDEUR

Above, the snow-capped peak of Mount Prat, in southern Chile. Below, the falls of the Iguazu on the boundary between Argentina and Brazil and near the eastern frontier of Paraguay.



A SUNDAY PROMENADE

Women dressed for attendance on morning mass, passing through the principal avenue of Santiago, Chile.

nation of the continent that might dare to cross the will of the Government at Washington. Furthermore, even in more recent years, lack of tact in dealing with some of the smaller republics has lent color to this fear.

Both the jealousy and the fear still exist, but in a lessened degree. There have even been occasions when it seemed that all the American republics, led by the United States, might unite on some common policy; but because of a change of sentiment,—too often on the part of our own Government,—such unanimity has not yet been achieved. Examples of veering in our publicly advocated policies, which have left these peoples wondering as to our real honesty of intention, have not been lacking.

The United States, for example, at the close of the World War proposed a League of Nations, and the Latin American republics, composed of idealists to whom this high idealism appealed with special force, with practical unanimity accepted the plan and as soon as the opportunity offered entered the League. But instead of our carrying out what were doubtless good intentions, politics triumphed, and the United States, alone of all the Great Powers, refused to form a part of the League. However, the Latin republics have gone steadily forward without our help; they are now doing much to make the work of the League of Nations a success and are looking to it for practical results. Our own Government, mainly for political reasons, has continued to remain aloof, thus widening the breach between the two Americas; while Europe, by its participation with them in the work of the League, greatly strengthens its influence with Latin American peoples.

The Government at Washington has also done much

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to bring about a decrease of armament and, especially in late years, has advocated a policy of peace for the continent. But, at a most inopportune time, it sends a Naval Commission to one of the strongest of the South American nations to help it put its navy on a war footing, and—incidentally, of course, as our neighbors believe—to help secure contracts for armaments for manufacturers in the United States. Is it strange that even our honesty of purpose is sometimes questioned?

Speaking at Williams College, in August, 1921, Dr. Estanislao Zeballos, one of the greatest jurists Argentina has produced, declared that there is a serious opposition in Latin America to the United States and Pan-American activity "grounded on the belief that the United States is not acting sincerely in its relations with the other republics, concealing a deep purpose of political domination and commercial absorption. More than thirty years of friendly propaganda in the Argentine suggesting reliance on the noble feelings of the United States have been most seriously hurt by the protocol of the naval mission to Brazil. This encouragement to armed peace in South America is a blow to seven republics of the South, whose need of peace and of confidence in the future is a national aspiration."

It may be said that the present attitude of the Latin American Governments as regards cooperation with the United States, is that of "watchful waiting," in an earnest endeavor to fathom the real intentions of the Government at Washington before committing themselves to follow its lead.

That this desire to cooperate with the United States is

a real fact, may again be judged from the readiness with which the various Governments followed the lead of Washington in regard to entrance in the World War. When President Wilson announced to Congress the severing of relations with Germany, he expressed the hope that other Governments which, up to that time, had remained neutral, might follow the example. As a direct result of that appeal, eight of the twenty republics declared war on Germany, five others broke off diplomatic relations, and the other seven remained neutral. Not one declared in favor of the Central Empires, and those that felt constrained to remain neutral, for altogether justifiable reasons—as Argentina, Mexico, and Chile—did much toward the winning of the War for the Allies by permitting the sale of much-needed food-stuffs and materials for the manufacture of munitions.

VI. A PROPOSED LEAGUE OF LATIN NATIONS

In recent years suggestions have been heard as to the probable formation of a Union of all the Latin American republics, backed by the Latin nations of Europe, which would further the interests of Pan-Latinism. This thought has recently been given more body by the visit of the King of Spain to the King of Italy, the visit of the Crown Prince of Italy to South America, and the tours of various high dignitaries of the Roman Catholic Church through the continent.

France has shown her willingness to head this Pan-Latin League, and Spain is especially anxious to strengthen her own waning power by forming alliances with the Latin

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republics across the sea. To this end, a visit of King Alfonso to South America is now promised for the near future. This movement very naturally tends to lessen the influence of Pan-Americanism, which emanates very largely from Washington and is feared by the Old World powers because it is inimical to their own interests.

Such a Union is possible, but it is not probable. Each of the interested countries is intensely loyal to its own history and traditions. Each is justly proud of the part its own heroes played in the Wars of Independence, as also of its present culture and civilization, and it is not probable that they could be induced to sink their own individuality for the purpose of bolstering up the decadent mother nations of Europe.

VII. THE MONROE DOCTRINE AND THE RESPONSIBILITY OF THE UNITED STATES

There can be no doubt that the United States at the present time exercises a predominating influence in Latin America, and that this influence, with a corresponding responsibility for the maintenance of order and the promotion of the higher and spiritual values, will increase as years go by. This is largely due to our insistence on the Monroe Doctrine, which excludes active participation by European nations in the affairs of this continent and thereby lays on our own Government and people a responsibility in which we refuse to allow others to share.

This doctrine was set forth by President Monroe in 1823, when our Government sympathized most keenly with the new-born Latin republics of this hemisphere and

feared that democratic development in America might be strangled by the Holy Alliance, as had been done in Europe. As another has put the matter: "To the average North American it means the divine right to act as the big brother of all the other American nations. This means, first, to protect them from all outside interference; and second, to help them in their own difficulties when they seem to have lost their way politically, financially, and economically."

Some of our most eminent statesmen, who seemed to be speaking with authority, have given the impression that, in the opinion of our Government, the Monroe Doctrine might well cease to be the exclusive policy of the United States and become the doctrine of the Continent, endorsed and backed by all the nations of the Western Hemisphere. Evidently, something of this kind was in the mind of President Woodrow Wilson, when in an address to the Senate, in January, 1917, he said:

I am proposing, as it were, that the nations should, with one accord, adopt the doctrine of President Monroe as the doctrine of the world. That no nation should seek to extend its policy over any other nation or people, but that every people should be left free to determine its own policy, its own way of developing, unhindered, unrestrained, unafraid, the little along with the great and powerful.

Mr. Elihu Root, as Secretary of State, had also said, in his famous address in the Pan-American Congress held in Rio de Janeiro, in 1906:

We do not wish to win victories, we desire no territory but our own, nor a sovereignty more extensive than that which we desire to retain for ourselves. We consider that the independence and

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equal rights of the smallest and the weakest members of the family of nations deserve as much respect as those of the great empires.

The representatives of Latin American diplomacy accepted these declarations at their face value, but, in the Fifth Pan-American Congress, held in Santiago de Chile, in 1923, they were told in unequivocal language that the Monroe Doctrine is peculiarly a doctrine of the United States, which country needs no help in its enforcement.

The people of the United States have never pronounced on this doctrine. It has been from the first a matter of the Government at Washington, which, as recently declared by Secretary of State Hughes, "reserves to itself its definition, interpretation, and application." For many of our own people, it has become an obsolete shibboleth, the keynote of most of our troubles with the countries of Latin America. Well-informed students of Latin American affairs feel that it has served its purpose and should now be abandoned. Most of the Latin American governments, while recognizing benefits received from this doctrine in the past, do not hesitate to declare that the further insistence on its enforcement places them as nations under the tutelage of the United States and belittles their national dignity. Certain it is that modern nations, like Argentina, Brazil, Chile, and Uruguay, ought to be allowed to manage their own affairs on the principle of self-determination. They have grown out of their swaddling clothes of a hundred years ago and stand out before the world as national entities able to give and take with others in the struggle of nationalities. All such, no one could deny, should sit with the United States on a basis of

equality. The same cannot, perhaps, be said of other and smaller states, such as those of Central America and the Caribbean, where the problem becomes more complicated.

In Central America, in particular, it still seems to be necessary to expect intervention by the United States in local troubles, and these little states are, in material matters, at least, often the gainers thereby. Secretary Charles E. Hughes, during his administration of the State Department, endeavored to stimulate genuine progress in these countries. He was instrumental in helping them to develop a social and industrial code, which is said to be superior to that of the United States; in reducing to a minimum border restrictions; in establishing free trade, thus aiding economic stabilization; and in creating a tribunal of representatives of each country to settle controversies, thus claiming to lessen the danger that the United States might be regarded as too frequently meddling in their affairs.

That practically all these young republics of Latin America have still some distance to go before they may justly be referred to as democracies is evidenced by the political unrest which has characterized them in recent years. For example, here was the situation in 1924. In Chile, a Military Directorate deposed the President, dismissed Congress, and assumed power. In Brazil there was a serious military movement centering in Sao Paulo. In Honduras there was protracted revolution. In Mexico there was an uprising against the Obregon government, quickly suppressed. In Bolivia and Peru there was unrest under the strong hand of their rulers.

In view of this instability of government, there is room

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for the belief held by many that the Monroe Doctrine, or some such steadying influence, is still needed and will be needed for many years to come.

In these pages we are not interested in the purely political phases of the question, nor is this the place to discuss fully what some consider the imperialistic tendencies of the United States Government. But it is evident that, through our Government, we are exercising upon Latin America a major influence and are thus limiting that of European powers. Political hegemony brings with it certain inescapable and higher obligations, and in the following chapters some attempt will be made to point out conditions in those countries that demand help from without, help which, in the prevailing situation, must come, principally, from the people of the United States.

VIII. CHARACTERISTICS AS A MISSION FIELD

In a number of important aspects, Latin America differs from all other areas into which the evangelical forces of North America have projected their work.

Not only does this great political division lie nearer our own border than does any other mission field, but, as is true of no other, it stretches from well within the north temperate zone entirely across the torrid zone and well down into the frigid South where two oceans meet and hurl their waters against the lonely outposts of Cape Horn. It runs, too, from the torrid heat line of the coastal region of the tropics up to the second highest point on the surface of the earth, and thus embraces all possible varieties of climate.

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These twenty republics constitute the most homogeneous group of modern occidental nations into which evangelical missions have projected their program. Their constitutions, in general, have been modeled after our own, and their social and economic problems differ but little from those which vex our own people. In them there is nothing of the stagnant, effete life of some of the peoples of the Old World, already settled in their deeply-worn grooves. On the contrary, we find the ambitions and the youthful pride and the pulsing energies of occidental nationalities, and this difference must be taken into account in the planning of any program of social or spiritual activities.

And it is in this field, as in no other, that is found the most intolerant type of Roman Catholicism, which seems altogether unable to reconcile itself to the modern spirit of independence. Rather does it act continually as the solvent of republican loyalty. No book seeking to present a fair picture of the social and religious situation in South America—however distasteful the fact may be to the author—can be written without continual and repeated references to the work of the Roman Catholic Church, and, although it is not the object of attack on the part of evangelical missionaries who labor in Latin America, its influence in the past and its present attitude toward all attempts at social or spiritual reform constitute their greatest problem.

This problem is not, therefore, the much simpler one which confronts the missionary on many of the other mission fields of the world. There the task is that of leading people to forsake ancient forms of paganism and

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to accept Christianity. Here—except in the occasional points of contact with indigenous tribes of the interior—is to be made an attempt to present an interpretation of the gospel message to peoples to whom Christian messengers have already gone, but whose peculiar form of Christianity does not take hold on life, is not constructive.

And, finally, the problem is still further complicated by the existence of the age-old distrust and suspicion, if not of actual antipathy, between certain elements of the Latin and Anglo-Saxon races, which existed long before the great Armada was launched by Philip II, and which, however well dissembled, continues today wherever the two races mingle. This latent distrust of the English-speaking race by the Latin is most easily roused by the work and influence of any organization emanating from the United States, since it is feared that the Colossus of the North—having already, as it is claimed, put Florida, Texas, California, and Porto Rico under its heel, and having set foot in the southern half of the continent, through the creation of Panama by the excision of a Province of Colombia—will continue its career of conquest and absorb other nationalities. The people, and often the governments, of Latin America, always generously aided and abetted by their mother countries, profess to suspect that back of the confessedly altruistic program of the evangelical missions lies some deep and hidden political scheme on the part of the Government in Washington to extend its own power and tutelage and take from them their hard-won freedom.

In spite of the many serious problems that face Latin America today, our attitude as we proceed with our study

of its varied life may be one of hope and large expectation. New movements are stirring that hold much of promise for a larger fellowship between the Latin American world and other lands. In the words of the Commission on Unoccupied Fields of the Montevideo Congress,¹ there "has flashed upon vast sections of the Christian Church the world over a new vision of Latin America as an alluring zone of neglected Christian opportunity—the colossal arena of a potent and picturesque civilization whose demonstrated genius and rekindled yearning for spiritual expression may burst forth in a new splendor that will far outshine its glorious past. With this new vision has grown the conviction in the minds of multitudes that the golden days of Latin American Christianity lie ahead in a fresh reception and general diffusion of the pure gospel of the living Christ and a progressive application of that gospel's dynamic principles to the expanding life of the republics—the conviction that Latin America's capacity is commensurate with her need for such new experience and manifestation of Christianity as will make her confederated democracies a powerful, creative factor in the new world-civilization."

¹ The original documents prepared for the Congress on Christian Work in South America held in Montevideo in April, 1925, are cited frequently in this book. The volumes in which these reports appear in revised form will be found of the greatest value to those undertaking any thorough study of present conditions and problems in South America. See Bibliography for data regarding publisher and price.

II

RACIAL BACKGROUNDS AND SOCIAL PROBLEMS

In spite of much reaction, the trend of the world seems towards more progressive and efficient democracy. We are realizing today more than ever the severe demands which this ideal makes on individual and collective character. There can be no more fascinating study than to watch the adventures of the democratic spirit contending against handicaps. Latin America, due to the conditions of its settlement and subsequent history, has some very characteristic handicaps of its own. More free in certain ways than Anglo-Saxon America from race prejudice, class distinctions seem to be more strictly drawn. How can the Indians and proletariat be made an effective part of an efficient democracy? How can the cultured aristocracy be made more democratic and missionary in spirit? How can the other elements necessary for progressive and efficient democracy be supplied?

I. THE TERM "LATIN" MISLEADING

The statement that the twenty republics of the Western Hemisphere which form the political entity known as Latin America are "Latin," is, in a strictly ethnological sense, somewhat misleading. While it is true that the romance civilization has dominated this vast region since the time it was discovered and conquered by Spain and Portugal, it is also true that a very large percentage of its people still speak no language derived from the Latin, and statistics show that at least one person in every four has no Latin blood in his veins. In the vast territory of the New World which was subdued and settled by Spain and Portugal, the people spoke many

languages and dialects. Few of these seem to have been cognate or more than distantly related. The language of the conquerors was much stronger, because more developed, and it has prevailed over the tongues of the Indian tribes in social and government circles and has assimilated many of their words, especially names of objects. In some countries, as in Paraguay, the local aboriginal language is still the familiar tongue of the home, and even of the families who are of pure European origin.

The best statistics classify the estimated total population of 80,000,000 in the twenty republics as follows:

Pure whites	18,000,000
Pure Indians	17,000,000
Mixed white and Indian	30,000,000
Negroes	6,000,000
Mixed white and Negro	8,000,000
Mixed Indian and Negro	700,000
Chinese, East Indians, and others	300,000
	80,000,000

These figures indicate that nearly 48,000,000 are pure Indians, or of Indian blood mixed with that of whites or Negroes, while the pure white population, even including the immigrants from all lands and of all tongues, is comparatively small.

II. AUTOCHTHONOUS RACES

1. *Their submissive character.* The most superficial study of the Indian civilizations of Mexico, Central America, and South America shows at once the immense difference in character between the tribes which composed

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these various kingdoms, or empires, and those which originally inhabited North America. In the latter section of the continent there were many strong and warlike tribes who led a nomadic existence and yielded obedience to no power other than that of their tribal chieftains. They were but little given to agriculture and, hence, to settled homes, and lived very largely from the products of the chase.

In the great Indian centers of what are now termed Latin America—as southern Mexico and Peru—many highly-developed nationalities were united under one ruler and thus formed strong empires whose civilization reached a high degree of organization. In character, these indigenous peoples must have been widely different from those of North America. They were submissive to authority and, in general, led a pastoral or agricultural life, although there were great cities, admirably laid out, with splendid public and private edifices. The best examples of this unity of government and endeavor are the great Aztec Empire which was under the power of the Emperor Moctezuma when modern history opens, and the vast population of the northwest section of South America under the rule of the Inca chieftains. The fact that the most supine submission to authority still characterizes the descendants of the peoples who formed these once powerful but now ruined empires is significant in any study of present-day conditions. Had these Indians been warlike, and, especially, had they possessed personal initiative, they would have been not so easily and quickly conquered by the mere handful of brave and desperate but badly-equipped Iberian soldiers, who flung themselves against

their immense hosts in war. Nor would Latin civilization prevail so generally today in all these lands, even granted the original conquest, had the children of the soil possessed the independent, indomitable character of the Iroquois or the Sioux.

2. *Ethnology.* The racial origin of the primitive inhabitants of these lands has never been fully determined, yet there is a strong probability that the first settlers came from oriental lands. In this case they must have crossed Bering Strait and thence journeyed down the west coast of the continent; or, as is also possible, they may have proceeded from island to island of the Pacific at a period when these land-masses were much more frequent than today. The physical appearance of the present-day Indians who live in the interior of the continent, where no mixture of blood has been possible, would seem to lend credence to this theory of Mongolian ancestry, since slanting eyes, the form of the face, and the lack of hair on the face are reminiscent of the Chinese. Sculptured features, too, on ancient monoliths and crumbling temple walls, as in Mexico, Central America, and Peru, show a startling resemblance to the oriental cast of countenance. That there is an affinity between the races would seem to be indicated also by the facility with which Orientals and Indians of today mingle their blood and live in the greatest harmony. The Chinese immigrant to Peru or Mexico has no difficulty in finding a mate among the women of the lower classes, and in no country of Latin America is there that degree of racial antipathy which has resulted in discriminatory legislation against Asiatics in the United States.

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3. *Religion.* As bearing on present-day problems, the religious background of the great Indian population of Latin America, so far as it is known, is important. The early tribes of Mexico, Central America, and South America would necessarily be classed as pagan, since they worshiped the sun and the moon and found numberless other divinities in nature. Yet there is a striking resemblance between many of their known beliefs and those of the Semitic tribes.

The stories of the Garden of Eden, the deluge, and the tower of Babel are reproduced in the legends of Mexico. Worship was addressed toward the east, and incense was burned toward the four corners of the earth. Confession of sin and atonement by sacrifice were beliefs common to the two peoples. Both had a species of serpent worship, punished adultery by stoning to death, believed that the rainbow was set as a promise that the deluge would not be repeated, allowed only the high priest to enter the Holy of Holies, had an ark which was the abiding place of an invisible god, believed in demoniacal possession, taught the existence of original sin, urged a man to raise up seed to his deceased brother by marrying his widow, formally consecrated marriage which could be dissolved only by a divorce secured in a specified way, offered water for the washing of feet, anointed with oil, hung up the heads of slaughtered enemies, and practised a form of baptism and circumcision.

The cross was a symbol of worship among scattered tribes, especially in Central America, and when used in the decoration of temples and royal palaces was made



A GROUP OF BOLIVIAN INDIANS

"If ever from the depressed heart of a submerged people there went up to God a cry for help, that cry goes up today from the nearly twenty millions of Indians scattered from Mexico to Chile."



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Above, a class in home economics in Santiago College, Chile. Below, the Uruguayan football team, champions of the Olympic Games in Paris, 1924.

from marble, porphyry, gypsum, wood, or even jasper and emeralds.¹

4. *Ancient civilization.* It is freely recognized by all who are familiar with the history of the period of discovery in the New World that there were highly advanced civilizations in many of the centers of what we now designate as Latin America. Under Moctezuma, in Mexico, the various tribes that composed the Aztec empire lived with as much freedom and with a higher degree of culture than they later enjoyed under the crushing and devastating hand of Spain, or even than the Mexicans have experienced under some of their more recent republican leaders. The same may be said of the tribes farther south who formed the Empire of the Inca, and who are now represented by the Aymara and Quechua Indians of the Bolivian, Ecuadorean, and Peruvian highlands. The Mayas, in particular, who lived in southern Mexico, surpassed all others in their architecture, their calendar, and their system of hieroglyphics. The earliest date in American history—which in their calendar would correspond to 613 B. C.—was recorded by these people, and 580 B. C. marked the beginning of the marvelous day-by-day Mayan calendar, based on scientific observations, which was kept intact for two thousand years.

When the Spaniards reached Peru, the seat of the Incan civilization, early in the sixteenth century, they found well-built roads, some of them two thousand miles long, with taverns located at convenient intervals for the use of travelers. Some of the aqueducts, built for purposes

¹ See *Atlantis*, by Ignatius Donnelly.

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of irrigation, were five hundred miles in length. There were also well-constructed bridges of stone and suspension bridges that antedated by hundreds of years the introduction of such bridges into Europe. By means of a system of posts and runners, news could be transmitted hundreds of miles a day, and commerce was carried on in vessels that must have sailed out of sight of land—implying a knowledge of the use of the compass.

Civilization seems to have moderated in degree as the tribes moved southward, until, in the region of Cape Horn, the Indian made but little progress and left no trace of his civilization. In Chile, however, he was of a tougher moral and physical fiber and was never conquered by the armies of the white man.

5. *The Indian today.* In view of this historical background, which shows a mighty though practically unknown past, it is all the more distressing to find the Indian occupying his present servile condition and to think of the future that inevitably awaits him. Scattered throughout the continent, from the Rio Grande to Tierra del Fuego, in small and unrelated tribes, the Indian of today is but a helot, a hewer of wood, and a drawer of water, with no civil or social standing. He is treated with little or no more respect than the other beasts of burden whose tasks he shares. Hidden away in the great interior of the continent, he neither knows nor cares what form of government is over him so long as he is treated with justice—nor could he distinguish one from another, did he know. Unless he is driven beyond the power of endurance, he never resists and, because of this characteristic, he is the more hardly used by his white overlords. He is intent

only upon wresting from his ever-diminishing ancestral acres the mere pittance that will give him a bare living. In some cases in the far interior he is even hunted down like a wild beast, and when caught, made to serve the white man in the collection of the stipulated tale of rubber, until he dies from fatigue or hunger, or is shot down in wanton sport. Not without reason has a great region near the sources of the Amazon been termed "The Devil's Paradise!"

In religion, the great mass of Indians are today as thoroughly pagan as were the primitive tribes, although many, especially near the great centers, may have been baptized by priests of the Roman Church, and thus numbered among its faithful. Christianity, in such cases, is only skin-deep, a thin veneer of baptized paganism. In times of stress and doubt, the simple heart of the Indian turns to his ancestral gods whom he has persistently, though secretly, cherished, and under the very shadow of looming cathedrals, he wails his age-long plaint and believes that he is heard. He may worship saints and go to mass, but he remains a thoroughgoing heathen in his beliefs.

A traveler relates that while traveling in Mexico he tried to buy a small idol from an Indian whom he met, but was refused. The owner said, "I cannot sell it. It is my god!" When reminded that he was a Roman Catholic, he said, "Yes, I reverence the saints—but I worship my own gods."

The powerful Roman Church has done something in past centuries in an attempt to Christianize the indigenous population, but it has merely touched the fringe of the problem. The Protestant missions have done less, and

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there seems but little hope for the religious future of the Indian unless all present methods are changed. He has been very generally neglected by Church and State, and does not know where to turn for the help and sympathy which he craves.

As an instance: not long since, 108 Indian chiefs, each the official head of a village or small tribe, came in a body to solicit help from the evangelical missionaries in Cuzco, Peru. They stated that they could obtain no redress from the Government against the exactions of priests and politicians, and had come to the evangelicals as to a last court of appeals. They were turned away. No workers were available to meet their request for teachers and preachers who might instruct them, and they went back to their little mountain homes to await in silence what the future might have in store for them.

The Indians of Latin America thus constitute a potential asset, but an actual liability. They form the great reservoir of pure, untainted blood, which, mingled with that of the weaker races, has already contributed very largely to the building up of a virile population, and which must be largely drawn upon in the future if the race is to be kept physically strong. With proper education and care, this immense population might be developed into a most valuable asset for the future. But the state of degradation into which the tribes have fallen, particularly those that have had contact with the white man, their almost total illiteracy, and the extreme of squalor and poverty which enslave them, make the Indians a liability not unlike a millstone hanged about the neck of the society in which they live.

III. THE EUROPEAN INVASION

The conquest of these primitive peoples and the opening up of their territories to colonization by the races of Europe are due to the energy and efforts of but two nations—Spain and Portugal. In the fifteenth and sixteenth centuries, the age of discoveries, when the nations of the Old World seemed to be possessed of a hunger for conquest and the desire to add to their dominions by the subjugation and, if necessary, the extinction of weaker peoples, Spain and Portugal were the two powers whose ships sailed farthest on their voyages of discovery and whose colors were planted on the most distant shores.

Although many deeds of cruelty were committed by the Portuguese settlers of the great region now embraced within the limits of the United States of Brazil,—especially by the Mamelukes, or slave-hunters,—they were greatly surpassed by those who carried the colors of the Catholic kings of Spain to the lands that lie on the other side of the continent and to the far north.

Hernán Cortés in Mexico, the Pizarro brothers and Diego Almagro in Peru, Pedro de Valdivia in Chile, Gonzalo Gimenez de Quesada, Nicolas Federman, and a host of others along the Spanish Main and in Central America, showed an utter disregard for human life as they drove home the steel in defenseless breasts or, by the use of horses and firearms—until then unknown in this Hemisphere—swiftly annihilated the ranks of loosely organized and terrified native armies.

History records no outrages surpassing those committed by the brutal soldiery of Spain in the conquest of

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the New World. And, although the Church took an active part in this conquest, its representatives, with but marked exceptions, not only did nothing to prevent the scenes of outrage and rapine, but stood ever ready to shrive and speed with its blessing all those of the invading hosts who might fall in battle or in private brawls. The result was that the native tribes were quickly subdued and reduced to a position of slavery. The Indian no longer trod his ancestral soil as a free man, but was compelled to fetch and carry the burdens of his master until death mercifully intervened and freed him from his toil.

As a result of this conquest of the native tribes and the opening up of rich lands to foreign exploitation, there have been developed in the course of the four centuries, through the amalgam of races, two practically distinct classes of society which must be considered in any attempt to estimate the racial promise of the future.

1. *The intelligentsia.* The cultured or ruling class comes, as a rule, from the families who received large land-grants during the period of the colonies—in return, in many cases, for favors shown the monarchy, and from others who by their own merits have gained high political or social standing since the establishing of the republics. In later years many fortunes have been made and high social distinction attained by professional men in the legitimate exercise of their professions, and these are they who now constitute the greatest promise of the future. In the most progressive countries noble lineage is no longer the only requisite to social leadership and political pre-

ferment, since intellectual power and initiative are also required.

As a rule, members of this ruling class boast the purity of their European descent, yet a number of distinguished statesmen have been either pure Indian or have shown a strong infusion of Indian blood. Among such men, Juarez, the liberator, and Porfirio Diaz, long the ruler of Mexico, stand out prominently, as do also Pedro Montt, in Chile, and others in various countries.

Although, as in North America, many of the wealthy class seem to live merely for the purpose of getting as much enjoyment as possible out of life, yet it is from this class that have come most of those who have brought fame to Latin America as a center of culture, and who have ranked high in the intellectual capitals of the world. Many diplomats of international standing have been Latin Americans, and not a few of them have been noted for their lofty idealism and their efficient participation in the solution of world problems. The first suggestion of a League of Nations is said to have come from an Uruguayan diplomat. The President of the finally constituted League, in 1923, was a Chilean, M. Agustin Edwards, the Ambassador of his country to the Court of St. James, and he was succeeded in 1924 by another Latin American, a Cuban, M. Cosme de la Torriente y Peraza. Two of the six elected members of the Council, and two out of the eleven judges of the World Court, elected from all nations of the world, and some of the most important heads of committees are Latin Americans, and the Latin American section of the League has come to have very great influence.

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The doctrine which denies the right to collect by force debts owed by a nation, and which has become a part of international law, was formulated by a Minister of Foreign Affairs of Argentina, and is known by his name as the "Drago Doctrine." In Brazil, such men as Baron Rio Branco and Ruy Barbosa have made their country illustrious in matters of international law. The former represented his country in a famous dispute with France and won a signal victory over the French diplomats. The latter was long famous as a publicist and as a defender of constitutional liberty.

Ex-President Brum, of Uruguay, one of the younger school of statesmen, gained prominence because of his attitude toward international questions during the World War, particularly because of his frank avowal of belief in Pan-American solidarity. He is today the most outstanding advocate of a league of American nations. In Argentina, the first President of the Confederation, Rivadavia, was said to share with Washington the honor of being the greatest civil genius of his time. In the same country, Sarmiento and Mitre won for themselves high renown as statesmen and scholars. San Martin, in Argentina, and Bolivar, in Venezuela, are honored representatives of the entire Latin race, not only because of their military prowess and success, but also because of their unusual gifts of statesmanship and administration.

With the wealth of the intellectual and governing classes goes a large degree of luxury and refinement. Buenos Aires, Montevideo, and Rio de Janeiro are as modern, in many ways, as the finest capitals of Europe or the United States, and they offer their inhabitants as

great a degree of luxury with, perhaps, a larger degree of security of life and property. Splendid private mansions are located on well-paved boulevards and avenues, many of which are occupied by families that lead an ideally affectionate home life. Parents and children travel widely, and it is not unusual to find persons who speak three or four modern languages in addition to their own. The music of the finest operas and the performances of the masters of the violin or piano are criticized as intelligently as in any European or North American city, and the most famous troupes and musicians of the world include at least the cities of the east coast of South America in their itineraries.

The toilets, carriages, and automobiles apparent in the afternoon drive through the show-places of the average Latin American capital are entirely equal in elegance with those one would see in Rotten Row, on Unter den Linden, the Bois de Boulogne, or Fifth Avenue. The toilets, in particular, are of the latest mode and, according to members of the discerning sex, are generally six months ahead of the styles in Northern countries, due to the difference in seasons. The best dressed woman of New York City might well take lessons from her Latin American sister, both as to style and modesty of cut in her gowns. Dresses worn by many virtuous women in the leading cities of North America and Europe would stamp the wearer, in Latin America, as unsound either in mind or morals, and the Roman Catholic Church has done a great service to society, and to its women folk in particular, in refusing its sacraments, especially that of marriage, to those who do not present themselves modestly appareled. Notices

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to this effect may be read in the cathedrals and principal churches and must be heeded by the faithful who wish the benefit of the clergy.

For sheer intellectuality, power, and grace of expression, fertility of ideas, and courtesy of bearing, cultured Latin Americans have few equals in the world. Unfortunately, they are but few in number, in comparison with the entire population, and bear a responsibility for the future of their countries that is perhaps out of proportion to their strength.

2. *The proletariat.* The creole and mixed population has been formed by the amalgam of many races, principally the white and the Indian and, in the countries that lie in the tropics, the Negro descendants of slaves brought from Africa during the period of colonization. In Brazil Negroes form a large proportion of the population, and in that country, as in others which lie in the tropics, there is no particular aversion to marriage between whites and blacks. A Brazilian statesman has recently declared that his country has solved the Negro problem much more satisfactorily than the United States—that is, by absorption. This method may cause less present and actual trouble, but it brings other difficulties in its train.

In addition to these general crosses of races, almost every nationality in the world has contributed to the formation of the modern peoples of the countries of the tropics. Buccaneers, sea-rovers, tourists, exiles from all lands,—Teutons, Dutch, Anglo-Saxons, Scandinavians, Greeks, Romans, Turks, Chinese, Japanese, Koreans, turbaned Hindus,—many of them honest tradesmen who have come to make their homes in these new lands, others

the very off-scouring and dregs of human society, have mingled their blood with that of the native races till but few localities in the world can present such a mixture of racial and social characteristics. Farther south the mixture is more nearly limited to that of the aborigines with the invading European, and in the republics of the east coast and in the extreme south most of the blood is European, generally Latin.

But the laboring classes, no matter what their origin may be, are socially but a little higher than the pure-blood Indian—in some countries not a whit higher—and are rarely taken into account in political and social movements, unless it be to secure their votes by the distribution of local currency on the day of the elections. It is the proletariat, as in Mexico, Paraguay, Central America, and other restless communities, that serves as fodder for the cannon of the various and successive rulers who are shot into and out of power. Yet, it is this mixture of blood that has produced a race that can stand the heaviest work, carry the greatest burdens, live on the most meager diet, and, in the midst of indescribable filth and squalor, look out on life with a fatalistic joyousness that has seldom been equaled in the annals of history. Its men and women of today are called to do the most menial work, and their children can but look forward to the same unvarying round in the years to come. Neither church nor state has, to the proper extent, interested itself in bettering the conditions in which this class of society lives. In the foul atmosphere of filthy tenement houses, but a stone's throw from the palaces of the rich, in the very shadow of sumptuous and ornate public edifices,

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whole families are often crowded into a single bare and windowless room. In thatched hovels of villages and farms in the far interior, and in bamboo huts along the great inland waterways of the tropics, half-clad men and women, whose degree of civilization seems to be but little above that of the simians which swing and chatter in the trees above them, cohabit, and families are brought into existence without let or hindrance on the part of civil or ecclesiastical authorities.

It is from the mingling of these two extremes of society, the upper and cultural classes and the lower or working groups, that we might expect the formation of a middle class, such as that which forms the backbone of our own democracy. But such a class has not yet been formed, although there are vigorous beginnings in Argentina and Uruguay, and, due to the strict caste feelings that prevail, its formation will be long delayed. Meanwhile, all economic and social progress is seriously compromised, since neither of the extremes of society is capable of carrying the responsibility for the whole people.

IV. SOME GENERAL RACIAL CHARACTERISTICS

The discussion of human movements in any country necessarily involves some consideration of outstanding racial characteristics, in order to have an appreciation of the future possibilities of the dominant strain. The Latin, as such, whether in France, Italy, or the Iberian countries, has characteristics all his own, especially as compared with the less emotional Anglo-Saxon. In Latin

America these characteristics have not only been perpetuated but, it may be, even accentuated because of the isolation of these peoples from great, vitalizing, world currents of thought and conduct.

1. *The Latin American is always courteous.* The first characteristic that strikes the careful observer is the fact that the Latin American rarely loses his sense of courtesy. This is especially true of the representative of the educated classes, even to a degree that to his casual friend of the colder North often seems exaggerated and overdone. One cannot leave a circle of friends in a Latin American home, especially after an evening of entertainment, without shaking hands at least once with all who are present and with the host and hostess several times before the final adieus are said and the door to the street closes on the parting guest. Nor is this trait confined to the educated. Working-men who meet on the street on their way to work will shake hands in the most formal way, or even raise their hats as a sign of mutual courtesy and respect. Employees who have been working together all day in the same store or office will shake hands as they meet on the street and again as they part to go their separate ways to their homes. Little children follow the same custom, and it is not unusual to see small boys and girls shaking hands and bowing with all the gravity and courtliness of their elders. Friends, both men and women, embrace on meeting and at parting, and one who has become accustomed to this warm-hearted manner of life misses it and feels strangely chilled when he comes into contact with the less expressive forms of greeting that seem sufficient to the average citizen of colder climes.

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Missionaries who have become initiated into these ways of courtesy sometimes forget that home friends do not understand and thus find themselves looked at askance as they continue the handshaking habit on meeting and leaving guests or hosts.

The less expressive Northerner may save time, and even accumulate a few more dollars, by the omission of these little acts of courtesy; but he will have failed to experience much that makes life pleasant and will not have drunk very deeply at the fount of human kindness.

2. *The Latin American lacks reverence.* In spite of the fact that there is much religious instruction by the official church, it must be admitted that the average person seems to us to be lacking in reverence for sacred things.

Our Lord's passion is often represented on the screen, but the scenes evoked find no echo of reverent appreciation among the beholders. Cigarettes are smoked during the performance, and joking remarks are made as to the appearance of the performers, much as the same spectators might discuss the toreador or the bull himself in the principal scenes of their struggle.

This lack of reverence is particularly shown in the use of names of the Deity and of the various saints in expressions that, if translated literally into English, would shock the hearer. This is not, for these men and women, deliberate or conscious profanity, but a sort of unconscious patter into which holy names are interlarded with no thought as to their significance. But even hardened men of the world, on first coming to Latin America, often stand aghast at the unusual and extraordinary facility

with which polite and courteous women sometimes sprinkle their conversations with these appeals to Deity.

In the same way, shops of all kinds do business under the names of the Deity or of the saints, such as "The Old Slipper-Store of the Christ"; "St. Joseph's Grocery"; "The Savior's Furniture Store"; "The Wine of the Last Supper," which advertises a brand of wine by using a reproduction of Da Vinci's great masterpiece; "The Pawnshop of St. Peter"; and "The Jesus Water," which is a mineral water sold in Peru. In Chile the seller of a certain kind of olive oil used as its trademark a picture of Jesus being lowered from the cross and found that it brought business because the people liked this form of advertising. Judas is represented as smoking a certain brand of cigarettes and saying, "If I had had these I would not have betrayed him"; "La Biblia" is the name of a favorite cocktail; and one of the most popular of modern Argentine tangos is entitled, "Our Father Who Art in Heaven."

The partisan press represents the country as the Christ being crucified between thieves—these latter, it is needless to say, the leaders of opposing political parties. The author once saw written across the swinging doors of a saloon, "Bar de Jesu-Cristo."

There is no conscious thought of disrespect in this use of names that are generally held sacred. It would seem that the repetitious use of them in the ritual of the Church, with little or no thought as to their significance, has so cheapened them in the psychology of the people that they have no more sanctity than the name of a chance acquaintance.

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3. *The Latin American is idealistic and given to sentiment.* The Latin is an idealist, a sentimentalist, generous, impulsive, easily ruled by his emotions, proud, thoroughly nationalistic, and too often unable to accept defeat in a sporting spirit. Much is made of national or social victories that to the more phlegmatic Saxon or Teuton would seem trivial. But it is all done in such an artistic, attractive manner that even the foreigner finds his carefully built-up reserve breaking down and his own interest thoroughly challenged. When the football team of little Uruguay fought through to the world championship in the Olympic Games of 1924, after a Homeric struggle with some of the strongest players of the game,—including a team from the United States,—the victory caused national rejoicing and both public and private celebration worthy of the signing of an armistice at the termination of a world war. A public holiday was declared and taken, on receipt of the news, and again when the champions returned from Europe. On this last occasion, special trains were run, with reduced fares, from the interior of the country; a set of post-office stamps was issued in commemoration of the event; gifts were made to the players and to their families; and the entire country united to do them honor. Incidentally, this was heralded as a Latin victory over the rest of the world, and all South America rightly rejoiced with the Uruguayans.

The Anglo-Saxon, as a rule, hides his real feelings and is ashamed to give expression to his true emotions. The Latin has no such reticence and, in consequence, gets a good deal more out of life and contributes more to the joy of those about him.

4. *An attractive composite.* The composite picture of the Latin American is an unusually attractive one, as is recognized by representatives of other lands who have lived among these peoples. Few who have experienced the warmth and loyalty of Latin American friendships care to return to reside permanently in the colder lands that gave them birth. Faults are recognized and admitted—such as the lack of a spiritual dynamic which will create real sterling character that will stand the acid test of our modern and complex social relationships. Promises, with true Latin courtesy, are lightly made, with no intention of keeping them, and it must be admitted that the standard of morals in private life often leaves much to be desired, and that public spirit is lacking.

However, in view of the moral bankruptcy that too often appears among our own citizens, especially in recent years, in both public and private life, North Americans cannot afford to point the finger of scorn at our neighbors to the South—most of whom, it must be confessed, make fewer pretensions to such high standards of Christian living and may thus have more excuse if they fail to attain to them.

One may admit the existence of faults, and yet find in the character of these peoples much that is superlatively attractive. There is generosity and kindliness of conduct, unflagging courtesy, keen intellectuality, and artistic temperament, a love for children and a power of expression that can but charm all that come into contact with them. And but few foreigners who have lived for any time in the lands that lie under the Southern Cross fail to yield to the lure of their surroundings and the desire to remain longer among these attractive peoples.

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Citizens of other and distant lands—the stern unbending New Englander, who too often carries his chilly climate about with him, or the softly speaking Southerner; the braw Scot, still redolent of the heather of his hills, or the merchant from Manchester or Leeds; the industrious representative of the Fatherland, or the toiling Dutchman from the sea-gripped stretches of the Netherlands; the voluble Spaniard, the children of sunny Italy, the stalwart descendant of the Norsemen, even the oblique-eyed Oriental and the bronzed East Indian—all come to these distant lands with the intention of remaining only long enough to accumulate a little wealth, in order to return home and live in comfort. But almost invariably they cast anchor and decide to spend their remaining days in these new and more attractive surroundings. Very frequently, merchants who have made their fortunes in Mexico City, Lima, Valparaiso, or Rio, say good-by and return, as they declare, to spend their last days among the scenes of their childhood. But they find the climate too severe, the customs of the people too little expressive of cordiality, and they are soon to be found back in their familiar haunts, willing to end their days and lay their bones in what they once looked on as a foreign land, but which they now affectionately call “home.”

V. THE RACE OF THE FUTURE

In the formation of the final amalgam, which will determine the future and definite racial characteristics of the people of Latin America, it is probable that the United States will have small part. This is largely due to the

fact that but very few of our citizens go to these lands for purposes of colonization or with the intention of acquiring citizenship. Commerce and political relationships may be increasingly affected by their presence and participation, but the formation of the definite race will be left to other nationalities. Great Britain has established few or no colonies in Latin America, but British influence has been and is strong, and British citizens have contributed largely to the strengthening of the ruling classes through intermarriage with influential local families. In some countries the best-known names in political, as well as commercial and industrial circles, are British, though the present generations are thoroughly loyal to the country in which they were born and proud to claim its citizenship. Agustin Edwards, Chilean, Ambassador of his country to the Court of St. James, ex-President of the League of Nations, is a descendant of Scotch immigrants, as are also the powerful Ross, McClure, and McIver families in the same country, all of them today most loyal to the lone star of Chile. So great is the sympathy felt for Great Britain that some of the strongest republics—as Argentina—have in the past discussed the feasibility of becoming a part of the British Empire.

Germany has also helped largely in the building up of these young countries. The German colonies—in Chile and Brazil, in particular—have contributed generously to the industrial development of their communities, and many pure German names have been written into the history of the various republics. The citizens of the Fatherland, to a degree unequaled by those of any other country, have the gift of being able to go into the far and unsettled in-

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terior and settle down permanently for the development of land and natural resources with little or no thought of returning home.

The aboriginal races, as in North America, will eventually disappear, either by absorption—which will be a slow process in many countries, as Mexico, Guatemala, Peru, and Bolivia, where they form a large majority of the population—or by more radical and more rapid methods, as already adopted in other countries, as in Chile, Argentina and Uruguay. In all probability the vacuum thus produced will be very largely filled by immigrants from Spain, Portugal, and Italy, all of which countries have need of finding homes for their surplus and very generally indigent population. At the same time, they are making strenuous efforts to cultivate the doctrine of Pan-Latinism for purposes of steadying their own waning power and developing their own resources.

From all present indications, it would seem that the great majority of the non-aboriginal population of Latin America will continue to be Latin, but economic progress will depend very largely on the contributions that may be made by others.

Since the close of the War, and especially in view of the stricter immigration laws in the United States, the tide of emigrants from the impoverished countries of Europe, and particularly from the new nations in Central Europe, has turned toward South America, with special preference for Brazil and Argentina.

The following table indicating the shift in destination of emigrants from Czechoslovakia during the first eight

months of two successive years illustrates this fact in a striking manner :

	1922	1923
Number entering the United States.....	11,147	4,804
Number entering Argentina	84	5,101

In some sections, as in the region contiguous to the Rio de la Plata, Italians and Spaniards predominate among the incoming races. In Argentina, in 1923, out of a total of 210,000 immigrants, 92,000 were Italians, 70,000 were Spaniards, and 25,000 were Germans. This new tide of immigration is different from that of past years, since it represents a permanent contribution of racial groups who seek to better their condition in a new country. These people come in search of new and permanent homes and will contribute very largely to the development of the great cities and vast areas which are now unoccupied farm and grazing land.

Before the War with the exception of the comparatively modern colonies of the Germans in southern Brazil and Chile, of the Italian Waldensians in Uruguay, and of the Welsh Nonconformists in a section of Patagonia, there were no migratory currents from the Old World due to a desire to establish new homes, under more favorable conditions, in a new country.

The missionary problem as related to these immigrants is found in the fact that, coming to a new country where they are freed from whatever church connections they may have formed in the homeland, they are likely to drift completely away from Christian influences. Even when

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accustomed to the ministrations of the Roman Catholic Church, to which the majority yield obedience, they find that in the New World it does not offer the same attraction as in the Old. Among these foreign groups there are also Evangelicals who need the help of our Protestant missions—as, for example, the Japanese in Brazil, the Koreans in Yucatan, and others from the more usually recognized Protestant peoples.

We now turn to a brief study of some of the major social problems that the Latin American peoples are facing.

VI. THE FEMINIST MOVEMENT

Among the social movements in Latin America which challenge the service of vital Christianity, no one has more far-reaching influences than that which looks to the vindication of the rights of woman in order that she may take her proper place in the home and in society. Under conditions hitherto prevailing, not only does woman have no civil rights before the law, except to a very scant degree, but her social standing, especially that of the woman of the lower classes, has never been properly recognized.

The woman of the upper classes is, in general, protected by social customs and because of her own interest, dignity, and attractiveness of character wins a large degree of consideration, reigns as queen in her own beautiful home, and is loved and honored and served by the males of her household. But she has few or no civil rights.

The woman of the lower social strata must very largely fend for herself, and she is generally looked upon as the

lawful prey of the men about her, especially by those of the younger set of the gilded youth. Probably no girl babies in the world are born into more inevitably distressing social conditions than those which surround the average girl in the great interior of any one of the Latin American republics, but more particularly in the lands that lie in the tropics.

Many factors have entered in to produce this degradation of the woman of the unprotected classes and to bring about the almost total withholding of her rights. No doubt the racial inheritance looms large, since in the older Iberian countries much of the same situation prevails. An evil example was set, at the time of the conquest of the aboriginal tribes, by the officers and soldiers of the invading armies, for they indulged in almost unbelievable promiscuity with the females who fell under their power. The drift and flotsam of the Old World that surged in their wake zealously imitated their example, and they too have done much to break down usually accepted canons for the guidance of society. The great preponderance of females over males in some countries, because of the losses by war, and the large Indian population in others, whose women are generally of easy virtue, have also generously contributed. But, back of all these reasons that lie very near the surface is the lack of high Christian convictions which can keep a man clean, and the lamentable fact that the dominant Church, the principal power in Latin America from which the people had a right to expect such help, has never raised its voice to protest against these social ills.

This somber statement of actual conditions must be

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made, although unwillingly, if we are to understand the importance of the feminist movement and the great work of regeneration which it will be called on to do, if it fulfils the aspirations of its best friends and promoters. In Latin America, it is not merely the securing of votes for women. The problem lies further back and may be summed up in the outstanding and appalling need of setting up the Christian home in which the woman shall have rights equal to those of the man, no matter where she may live or what her racial status may be. It was a terrible commentary made by one of our own most able sociologists who, after careful study, declared that "after allowances are made, the marriage institution appears to be weaker on the west coast of South America than in any other Christian land, in the Mussulman countries, or in the societies of India, China, and Japan."¹

Only a general statement can be made here as to the civil disabilities of the women in the various countries, since each of the various republics has its own laws. But, even in the most advanced, woman is on a footing of manifest inequality with man. This appears in such legislation as that which classes women and minors together, as incapable of exercising civil rights and naming the husband as the natural representative of the wife, who is classed as incapacitated. Should there be no marriage deed, the husband is the legal administrator of the total properties. A woman cannot plead in person or through her attorney save with her husband's consent extended in writing; neither can she celebrate a contract, or desist from a previous contract, or acquire property or shares which

¹ E. A. Ross, *South of Panama*, pp. 201-202.

involve obligations, or divert or mortgage property, contract obligations, or release obligations extended in her favor.

If a woman exercises any profession, it is presumed that she is authorized to do so by her husband. If she is a schoolmistress, actress, the head or directress of any industry, it is taken for granted that her husband has authorized such actions as are proper to the carrying out of her obligations. Should she make purchases for ready money, or on credit, for the current needs of her family, the consent of her husband is presumed. Investigations as to maternity are permitted by law, but not as to paternity. No married woman may take employment as a seamstress, stenographer, or any other position without the assumed consent of her husband, and although she or her children may be in real want, the husband may at any time deprive her of her occupation.

That there is interest in changing this altogether archaic legislation is shown by the fact that the Pan-American Conference which met in Santiago de Chile, in 1923, voted to study the civil status of woman in the various countries and to ask the governments to consider naming women delegates to the next conference of the same nature. This conference also voted to call a number of smaller gatherings for the purpose of considering social questions.

As a result of recent agitation of these social and economic problems, groups of socially minded people are becoming numerous in the most advanced countries, and their influence is being recognized in legislation, schools, and the press.

In some countries the first demand for recognition came

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from women who wished to enter the universities in order to take degrees which would admit them to the learned professions. Special resistance was met with on the part of the authorities of the medical schools, but today there are women physicians, dentists, pharmacists, lawyers, and public accountants in a number of the leading countries, who practise on an absolute equality with men. In Uruguay a woman may not as yet act as a Notary Public, since the law demands that said public official must be a citizen!

In 1904, the Argentine Women's University Center took up the fight in favor of women students and contributed largely to the success of the First Women's International Congress. About the same time, in Argentina, lectures were begun on child welfare and personal hygiene, of a character suited to working women. In 1911, in the same country, a League for the Promotion of the Rights of Women and Children was founded, from whose initiative have grown the great congresses on Child Welfare which were held in Buenos Aires in 1913, in Montevideo in 1919, in Rio de Janeiro in 1922, and in Santiago de Chile in 1924. Because of the scientific approach to all questions related to maternity and child welfare which has characterized these congresses to which delegates were accredited from all American republics, much practical progress has been made in the study of the care of children from the prenatal period up through childhood and adolescence. One of the most recent organizations is the National Uruguayan Child Welfare Society. This was organized in 1924 by a number of prominent men and women in that country, whose generous impulses had been stirred by the need of

saving and educating the large number of children of the working classes who now die in early infancy or who fail to receive that preparation of body and mind which will make them helpful members of society.

The President of this society is one of the best known society leaders of the capital, and other women, in the work of its various departments, are giving largely of their time and money.

The Women's National Council, in Argentina, includes within its membership most of the feminist institutions of the country, such as the religious benefit societies, associations for public charity, institutions for the protection of immigrants, social centers, trade schools, and conservatories for technical teaching. Its motto is, "Nothing for ourselves, everything for Humanity." In the library of this council, a kind of "Women's University" gives instruction of an advanced type to a large number of girls and young ladies, preparing them for positions of trust in commerce, in public offices, and similar positions.

In Argentina, too, a large part of the official control of public institutions, especially those which affect women and children, is in the hands of women. One such society receives a yearly subsidy of six million pesos (about \$2,000,000, U. S. gold), and in its different institutions cares for eight thousand inmates, annually, and gives some form of relief to seven thousand out-patients. It has forty-five hundred beds in these institutions, and in its community rooms and dispensaries takes care of nearly half a million cases a year.

A large number of private institutions are carried on by women, such as St. Vincent's Society, which provides

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an asylum for girls, a kindergarten, lunch rooms for school children, and a number of industrial schools. This society also maintains a home for young ladies, a working-man's restaurant, a school of domestic science for girls, with night courses for adult women, apartments or hostels for young ladies who are teachers and students, and it administers the model apartment for working-men in the industrial section of the city.

Women also carry on "The Mother's Club" which has done much to decrease infant mortality in the country, and help in organizations which care for tubercular patients, the insane and feeble-minded, and other charitable institutions. It is in Argentina, too, alone of all Latin American countries, that evangelical women have organized a league whose object is to advance their common cause in ways that can be undertaken only by women or carried on more satisfactorily by them.

The feminist movement has taken deep root in Argentine soil, and, although there are still civil disabilities, woman holds a high place in social and charitable movements, nobly supplements the work that is being done by men, and greatly surpasses them in her devotion to good works and in self-sacrifice for others.

In some countries, due to deep-rooted social distinctions, the feminists have organized in such a way as to be of service to all classes. In Chile, there is an organization for upper-class women, another for teachers in the school of the capital, and a third is composed exclusively of working women.

Some organizations have been begun within the Church, which hoped in this way to secure control of and direct

the movement. But this connection seldom continues long. It is soon shown that the Church, although it does not openly declare its attitude, is opposed to any movement that looks to the securing of civil or political rights for woman, since, with such power, the woman soon breaks away from ecclesiastical domination.

The feminist societies of the United States could be of great service to the women of Latin America by further directing their attention toward constructive social reforms rather than occupying their time in minor charities, as some of the societies are tempted to do. The visits of Mrs. Carrie Chapman Catt and Miss Gordon, and of other representative women of North America, have had a stimulating and helpful influence on the work of the Feminists, and the echoes of the great Pan-American Congress of Women, held in April, 1922, in Baltimore, as brought back by delegates who went from the Latin American countries, have inspired them to further and more zealous effort.

VII. THE INFLUENCE OF ALCOHOL

Much has been said as to the excessive use of alcoholic beverages by the people of Latin America, and some writers, with but a superficial knowledge of the situation, or judging all this great territory by what they have seen in some one section, have painted the situation in colors that are unjustifiably dark. No one would deny that such beverages are used to excess. But the disastrous results are not more evident than were those in certain sections of the United States before the enactment of the prohibitory amendment, and the principal cities today show little or

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no more evidence in the way of drunken men and women than do some of the coast cities of the United States, even under our prohibitory laws. It is the experience of the author that one may go about the business sections of the various capitals of Latin America and be as little annoyed by persons under the influence of liquor as in the equivalent streets of New York, Philadelphia, or New Orleans. In the working sections of the city there would be more evidence of drinking, and in the country districts, in the mining regions, and other industrial centers, the consumption of liquor greatly exceeds that of corresponding regions of the United States, even before the passing of the Eighteenth Amendment and the Volstead Act.

There is but little drinking among business and professional men, except in the social clubs or the home, and the saloon as it was known in the United States has never become rooted in Latin American soil. The Latin of the upper class generally limits his drinking to light wines and beer, and seldom, except as taught by foreigners, indulges in strongly spirituous beverages. Consequently, although much liquor may be consumed, it does not produce that degree of drunkenness which characterized so many of our own citizens in the days when the saloon was tolerated.

On the other hand, drunkenness among the laboring classes, in some of the countries, is very prevalent and tells heavily on the social and economic life of the people.

Chile produces enormous quantities of grapes, and the fermented juice of this fruit, known as *chicha*, has an effect on the human body and mind similar to that of *pulque*, in Mexico, and the *cana* in Colombia or Paraguay. All these products are cheap and produce a severe form of

intoxication under whose influence many crimes are committed. In Bolivia, where there is a heavy Indian population with a special thirst for firewater, it is said that ninety per cent of all crimes are due to the use of alcoholic drinks. Very often in industrial centers, as in Chile, the laborer is paid off on Saturday night and seldom reports for duty before Tuesday of the following week, or even later. Some of the foreign companies, as the American mining companies, create a dry zone in and about their properties and thus manage to reduce the amount of drinking. Certain governments have followed this example and prohibit the sale of liquor within certain mining or industrial regions. The results obtained have led workmen from other districts to ask for the same legislation, and the whole may be considered as a long step toward total prohibition.

But few attempts have been made, on the whole, to bring about a complete cessation of the liquor traffic, and such are the interests involved that much time must yet elapse before prohibition in any wide sense becomes possible. The problem is really one of education and general social uplift. The workman who drinks to excess is almost always illiterate and forced to live in an atmosphere that necessarily leads to vice. Unable to read or write, his home but a bare hut, he foregathers with those of his kind and drinks as a mere matter of course. With enforced public instruction, such as has recently been legislated in Chile, the social standing of the laborer will be greatly raised, and his recurrence to drink as the only way to spend his time will diminish. This truth is increasingly recognized by the governments and by many societies

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in the different countries, and a movement has begun in various centers which looks to the final extirpation of the evil. An educational and organizational campaign on temperance, aiming at ultimate prohibition, began in Uruguay in 1916 and has acquired strong momentum in that and other countries. In almost all the republics are Temperance Associations and educational agitations in favor of suppressing the drink evil. Stimulating these is the continental Temperance Headquarters at the Uruguayan capital. Venezuela suggested prohibition as a theme of discussion at the Santiago Conference, which passed a resolution favoring "progressive diminution of the consumption of alcohol." Chile, the greatest wine-producing country in South America, drawing a rich revenue from the traffic, champions the resolution, and, with Argentina and Colombia, has presented in Congress a project of partial prohibition. Resulting from the Conference also is a program of compulsory temperance instruction in the public schools of all the countries represented."¹

These movements are largely due to the example set by the United States, and our Government and people could render no greater service to Latin America in this matter, than so to respect and enforce existing laws as to put their benefits beyond doubt.

Among the different attempts in Latin America to limit the use of strong drink, it is noted that the President of Costa Rica urges his public officials to exclude from employment all persons given to the use of such beverages. Rio de Janeiro has a new license law which closes all

¹ Documents of the Montevideo Congress.

drinking shops at seven o'clock in the evenings, and the police report an immediate falling off in the number of criminals. In Colombia the production, sale, and consumption of distilled and fermented liquors is placed in the hands of the different state authorities, and the importation of certain strong liquors is prohibited. Panama has greatly increased the license fees with a consequent reduction in the number of saloons in Panama City of from six hundred and eighty to one hundred. Chile has also greatly increased the duties on imported liquors and placed certain legal restrictions on the sale of intoxicants which have reduced the amount of liquor used. Ex-President Alessandri, of Chile, announced, while in the presidential office, that he and all his family were abstainers, and his example has been highly beneficial.

Paraguay has certain zones in which complete prohibition is enforced. The law of Uruguay prohibits the sale of intoxicating liquors on Sundays and holidays, and, by means of progressive legislation, looks forward to a complete outlawing of the liquor traffic. The law also provides for the giving of scientific temperance instruction in the public schools. In Peru, the law obliges, in places where intoxicants are sold, the separation of the sale of liquor from the sale of other articles, and strict provision is made for the punishment of officials who fail to enforce this law. Peru also provides for temperance instruction in the primary schools and prohibits the sale of intoxicating drinks in establishments that are open to the public on Saturdays and Sundays. Porto Rico went "bone dry" even before the passing of the prohibitory amendment in the United States.

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The Woman's Christian Temperance Union has done a very helpful work through its representatives in Argentina and Uruguay, and the National Temperance League of Buenos Aires, which has grown out of that work, now owns its premises and carries forward an extensive program of educational activities. Juvenile and Mother's Clubs have been organized for the purpose of inculcating habits of temperance among their members. They maintain a close connection with the schools, and the pupils are instructed as to the problem of alcohol.

In all the movement against the use of alcoholic drinks the Roman Catholic Church has taken no part. The Protestant missions have done what they could, especially through their press and the instruction of their own members. In Chile the Methodist Episcopal Board of Temperance and Public Morals has established an active secretary who has done much to stimulate favorable and prevent unfavorable legislation along many lines of public welfare. This example might well be imitated by other boards, or, through a cooperative effort, provision be made for a more general participation in the movement to free Latin America from the curse of alcohol. Should the laws of the United States be repealed, or their enforcement become a dead letter, such an example would be exceedingly detrimental to the people of Latin America, and would signify the loss of the battle in these lands as well as in our own.

VIII. INFANT MORTALITY

One of the greatest hindrances to the economic and social advancement of most countries of Latin America is

the unusually high death-rate among children, especially among those under one year of age. Due to this high average loss there is a shortage in the man-power necessary to develop natural resources, and the social equilibrium is otherwise disturbed. One of the best-known specialists in children's diseases in South America has recently declared that the "vitality and prosperity of any land depend on the saving of child life, and to defend it during the first two years is a duty which public officials must fulfil if they are loyal to the highest and most sacred interest of their country."

Another writer says:

The protection of the child constitutes for our country one of its most difficult problems. Our race is sick. Those who recruit for the navy or the army know this, and we who dedicate our lives to the diseases of children know it better than anyone else. The official clinic for children has sounded a note of alarm, advising us that among 1,654 children who were examined, only five were found to be entirely well.

Chile has the highest infant mortality in the world—about 35 per cent. In this country every year forty thousand children die, of which number it is estimated that thirty thousand could be saved if proper attention were given to public hygiene. From this very high figure the percentage goes down to 11 per cent in Uruguay, which is probably the lowest. In comparison, New York reports 8.8; Paris, 9.5; and London, 10.4.

The causes of this terrible loss of life are to be found in the ignorance of the parents, who do not know how to feed the child; in the great prevalence of venereal diseases, due to which many thousands of children are born dead

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each year or soon succumb to the inherited poison in the blood; the lack of milk from mothers who are poorly fed and have to work to support a family which is often deserted by the father; congenital weakness; and the lack of proper housing in the industrial regions. One physician states that in some countries infant mortality is on the increase, and that diseases which were formerly clinical curiosities are now becoming common, such as scrofula, idiocy, rickets, and general degeneracy.

Of course the greatest loss is among the lower working classes, who are generally illiterate and among whom the marriage bond, even in the cases in which it exists, is held lightly. There is always a close relation between infant mortality and illegitimacy, and the countries in which most children are lost are usually those that report a high percentage of illegitimate births.

In the great interior of the continent, although exact statistics are not available, the general consensus of opinion places the percentage of illegitimate births well over eighty. In the cities it is much less, but the figures are still appalling. Asuncion reports 64.81; Panama, 59.75; Callao, 45.41; Montevideo, 18; and Buenos Aires, 13.22. Here again a comparison is useful: illegitimacy in New York is rated as 1.1; in Philadelphia, 2.54; in Baltimore, 5.23.¹

The author feels that here there is an enormously needy field in which evangelical missions could be of great service to the people of Latin America. The poorer elements of society, among which such conditions exist, receive but

¹ Figures taken from Dr. J. A. Bauza, *Mortalidad Infantil*, Montevideo, 1920.

slight attention from Church or State, especially outside the large cities. There is need for thousands of baby dispensaries such as have been established by the Evangelicals in Mexico and Chile, where great-hearted, motherly women—like Mrs. James F. Garvin of Chile, who is giving much time to the Baby Dispensary in Valparaiso—may train young motherhood in the care of children and at the same time make a valuable contribution toward the establishing of the Christian home.

A year or so ago the author, while traveling in connection with deputation work, rode for several days through a well-populated region in the tropics and found no trace of a physician, a druggist, a nurse, or any other aid to the sick. In the midst of paludic fevers and all other diseases of the tropics, the only help for these people was, as one of them expressed it, *La Providencia*. Such social work would not emerge in many years in the lengthening of church rolls, but it is altogether probable that it would be more acceptable to the Great Healer than is much of the present clash over creeds, or futile discussion regarding form and ritual. Why not expend the same energy in the saving of child-life? Such an innovation would certainly win the unbounded admiration and approbation of many thousands of men and women who today reject Roman Catholicism because of its refusal to interest itself in such practical Christianity, and who are not attracted to Protestantism because they cannot discover that this form of faith has a social program largely different from that to which they are accustomed.

IX. THE PEOPLE AT PLAY

There can be no question but that the character of a people may be very largely determined by the pastimes to which it gives its idle hours, or that changes in such pastimes profoundly affect national psychology and habits. This being true, the whole of Latin America may be said to be changing for the better.

The bull-fight, the cock-pit, and the tavern are rapidly being supplanted by open-air sports, in which football holds the first place, and the change in the conduct of the populace is marked. Other sports, such as volley-ball, basketball, tennis, swimming, rowing, polo, and golf claim their various groups, and the aspect of any one of the Latin American cities on a holiday today is very different from that of twenty-five years ago.

Mention has already been made of the championship in football awarded the team from Uruguay in the Eighth Olympiad, 1924. It is interesting to know also that at the close of this Olympiad to this same country was awarded the "Olympic Cup" which is given by the International Olympic Committee, at regular intervals, to that institution which has had an international influence on physical education. In this case it was given to the National Committee of Physical Education of Uruguay.

One of the most efficient contributors to this increase of interest in healthful sports in Latin America, and the consequent elevation of morals among young men, is the Young Men's Christian Association. Many of the competing athletes in the last Olympiad were trained by its secretaries, and in every center where it has established its

work, its influence has been strong for the building up of clean young manhood. In Buenos Aires, where the membership of four thousand in the local Association could be doubled were there room to receive all candidates for admission, and in Uruguay, Chile, Peru, Mexico, Cuba, and Brazil, its influence has been particularly strong, and thousands of young men have been helped to physical and moral cleanliness.

The Young Women's Christian Association, which is much newer on the field, is also putting into practise similar plans for young women, and the value of the joint contribution of the two Associations to the building up of a higher type of young manhood and womanhood can hardly be overestimated.

The mission school has also had a very large part in the teaching of clean sport and the value of physical education. In most cities it has not had the help of the Associations, at least until in recent years. In others, as in La Paz, Bolivia, where it is still alone, it has done much to prepare the way for the coming of the better-equipped organization.

Not only in Latin America, but even in Europe, the Latins are not yet fully aware of the real end of sport, and too often prove to be bad losers in the game—they are too near the beginning of such experiences. But when athletic activities are better understood, the spirit of real sportsmanship will also spread. Today there are few, if any, more encouraging symptoms in the life of the youth of these lands than this wholesale turning from the too often degrading and vicious pastimes of yesterday, to take part in organized sports and games of all kinds.

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The greatest help that could be given the people of Latin America in meeting these and the many other problems pressing upon them for solution is that which goes to the roots of character and spiritual life—help in achieving an understanding of and harmonious relation with vital Christianity. Many, perhaps a majority of the choice spirits among the Latin Americans, if pressed to a declaration, would admit their connection with the dominant Church through baptism. But most of them would hasten to add that they no longer practise its precepts. As an eminent university professor has recently written, "However much we esteem Christianity, we lay it up in lavender and live as pagans!" This falling away from the only form of faith known to the people as an exponent of Christianity betokens ill for the future and throws into bolder relief the need for giving fresh stimulus to all those quickening and redemptive forces that must be brought into play if the Latin American peoples are to realize their highest destiny.

III

ECONOMIC AND POLITICAL FACTORS

Today economic forces have unprecedented influence. In part consciously directed by small groups and in part defying all calculation and control, they link up and determine the welfare of great populations in every continent. They often blind their promoters to moral considerations. Any country whose capital expands faster than its morality is in a bad way. We need to study the economic problems of Latin-America. What is its probable economic future in view of its resources, material and human, if the present trends are left unguided? What forms will the industrial revolution take? What are the prospects of solving difficulties better than we have done in the North? How shall we prevent Latin America from being exploited by outside capital? What moral influences are adequate to deal with such a situation?

The opening sentences of this chapter are being written aboard one of the small boats that ply between Buenos Aires and the scattered river ports of the far interior of the continent. One of the side paddle-wheels has gone out of action, but, even so, like a wounded waterfowl, with the remaining wheel doing duty for two, the little steamer plows its way steadily onward, briskly flailing the water and sturdily breasting the sluggish current of the Paraguay. On the right are the low undulating hills of the mesopotamian republic which bears the name of the river, and to the left begins and stretches for hundreds of miles, the mysterious Gran Chaco of the Argentine Republic, a great semi-explored region of swamps and fevers, of savage or half-savage Indians.

Along the banks of the river dozens of alligators lie stretched in the sun, and in the broad and tranquil back-

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waters the heron and other wading birds stand idly, watching the passing boat or lazily winging their way from shore to shore.

Not far ahead lies Asuncion, for a long period the center of Spanish influence in this great region, when it held political hegemony over the much younger cities of Buenos Aires and Montevideo. Founded three hundred and eighty-seven years ago, it is still the capital and chief city of a republic whose population now stands at about a million. The enormous population of the past has been frequently reduced by internal conflicts. To such an extent was this true that after one great war there were left ten women to every surviving male, practically all of whom were either small boys or men over three score years of age.

It was this republic which, a century ago, under the rule of its great dictator, Dr. Gaspar Rodriguez de Francia, was deliberately shut off from all communication with the outer world and thus set back in its civilization and development by at least a half century. Other dictators continued this policy of devastating, if not of compulsory, isolation, and Paraguay is today one of the best examples of a country which has great natural resources that are almost totally undeveloped.

Perhaps no other region in all Latin America would lend itself so thoroughly to such a study as is proposed in this chapter, because of the striking contrasts in life and institutions to be found in the three countries that compose it—Argentina, Paraguay, and Uruguay. Buenos Aires and Montevideo, at the mouth of the Rio de la Plata, represent the most advanced type of modern community ;

while in Paraguay, especially in the far interior, and on the frontiers of the republics of Argentina, Brazil, and Uruguay, we find exceedingly primitive conditions of life. This may be said to be the social and economic laboratory of Latin America in an unusual and surprising degree. In these great cities of the coast organized labor has wrung from capital concessions that are excelled in few places in the world, and woman holds a place of honor in the home and in society. In the interior, man is little more than a helot and woman but the slave of his passions. It is a great region, full of strange contrasts, redolent of a remarkable past, and big with promises for the future.

I. THE PLOW, THE PEN, AND THE SWORD

In view of the backwardness of parts of this great region, it is not strange to find frequent social and economic studies by local writers in which keen analysis is made of present difficulties, the historical background is pointed out, and plans, too often idealistic, are made for the future. In no other city, has the author been shown so many and such splendid projects for future buildings and public improvement as in Asuncion; and in no other country is there greater probability that they will not be carried out. Many books are written with a view to stimulating action, many of them altogether compelling as to style and content. One such book, written by a Paraguayan author, which I have recently re-read, presents a thesis in explanation of the difference of development between the peoples of the two Americas which goes very near to the root of the matter and provides much material for study. In this

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book, to which has been given the striking title *Plow, Pen, and Sword*,¹ the author maintains that the differences in economic and social conditions which prevail today in the two Americas are due to the chronological order in which each people made use of the instruments in the development of its civilization.

The Anglo-Saxon republic of the North, he says, began with the use of the plow, next it developed its intellectual powers, and finally, because of its great accumulation of material and intellectual resources, it can now throw a heavy sword into the balance of the world power. This means to say that the colonists, on landing at Plymouth and other points along the bleak New England coast, immediately occupied themselves in the task of felling the forests, constructing homes for their families, and breaking the sod for the planting of crops to produce necessary food. Freed from religious persecution, they made no immediate attempt to push on into the interior in search of gold or adventure, nor did they attempt to lessen their own labor by enslaving the roving Indians about them. Afterward, with the prompt establishing of schools and colleges, immediate provision was made for the intellectual care of their own and future generations of young people, and, through the careful and continued cultivation and development of these material and intellectual beginnings, military prowess has been necessarily developed and the United States is today one of the great world powers.

On the other hand, our writer declares, the method used in the South was the exact reverse of that employed in

¹ *Arado, Pluma, Espada*. By Dr. Gualberto Cardus Huerta. Barcelona, 1911.

the North. First, the sword was brought into activity in the subjugation of Indian empires. The Iberian warrior had no family ties and no thought of settling in any one place long enough to enjoy the fruits of his victories. He brought his church with him and enjoyed its care and blessing in all his deeds of conquest. Schools and universities were soon founded, but primarily for the preparation of candidates for the priesthood. Little or no attention was given to the development of natural resources, for an irresistible *wanderlust* called these first settlers onward to new lands which gave promise of gold and power. Force was the only thing that counted, and it was used unstintedly. The military character thus impressed on the first immigrants to what are now Latin American lands never fully disappeared, and the tendency to dictatorial rule, backed by guns and bayonets, prevented the economic development of the colonies of Spain. Moreover, when these colonies, three hundred years later, broke away from the dominion of Spain, they naturally formed a large number of independent states instead of one strong federation, as in the North. This was very largely due to the lack of common economic interests at the time of emancipation. They had no basis whatever for common political action, and constitutions of older powers, with slight changes, were adopted by the leaders, although they in no sense fitted the needs of the case. The military continued in control, determined the frontiers between the different warring groups, and kept alive the predisposition to bear arms. As our author has put it:

With ideals of glory and dreams of power, the leaders of peoples but slightly accustomed to patient labor and ignorant of their

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rights, instead of guiding their countrymen toward the exploitation of the soil, in order to get the full benefit of it, gave themselves over to battles and the writing of books, fought and wrote about law, religion, and philosophy, wrote wonderfully beautiful pages about the sciences and the arts, sang in admirable verse the epics of their progenitors, the beauties of their respective countries, and the delightful visions and ineffable charm of their own souls.

This background throws into bolder relief modern economic and social conditions in these Latin republics and renders more easily understood much of the political situation that prevails.

II. CONTINUED PATERNALISM IN GOVERNMENT

Due to the early impress thus made on the young nationalities and the inculcation of the necessity of the centralization of power, life both social and political to a large degree still centers very closely around the Government. This is particularly true of the smaller republics. Statecraft is unduly exalted, and there is unusual belief in the power and social standing of the public functionary. Even in some of the federal republics, as Venezuela, the state governors are, in practise, appointees of the President, and, in their turn, they either appoint or by their influence largely determine the election of members of the state and federal congresses. In many cases, telegraphs, railways, and other public services are owned by the Government, though the exploitation very generally brings an annual deficit. But in this way a small army of political retainers of relatives and friends of the members of the Government are taken care of, and their interest is enlisted in keeping their party in power.

Not a few writers on Latin America maintain that a number of its republics are such in name only, and that the peoples are, with few exceptions, unfitted for self-rule. Yet no one who understands the situation of the Iberian colonies under the viceroys, and the intellectual and social condition of the people when they achieved their independence, can either fail to appreciate the enormous distance already traveled toward efficient self-determination, or despair of the future of these young nations.

Even north of the Rio Grande, as recent events show, politics have not yet been purified to the extent that citizens of the United States may consider themselves entitled to sit in the seat of the scornful or hurl the cynic's ban. In the countries to the south, where there is a much larger indigenous population and a much greater territory to develop, much of it in the tropics, it is not strange that progress is even slower.

III. THE CONFLICT OF LABOR AND CAPITAL

In the long years that labor has been struggling to secure its rights, it has very generally been opposed by both State and Church authorities. In a few more recent instances the State has openly favored the laboring man, and governments brought into power by revolution have sometimes gone to extremes in granting him advantages. The present Government of Mexico came into power pledged to a division and repartition of the great estates through the provisions of new agrarian laws. It has partially fulfilled its pledge. In this way, many thousands who formerly had no hope of becoming owners of their homes

have received a small plot of ground and are contentedly tilling it. In Vera Cruz, several years ago, tenants who considered the rental of their little homes as exorbitant, hit on the happy and easy expedient of advertising their unwillingness to pay the rent due by simply hanging out a red flag. These flags soon became so numerous that the government made no attempt to enforce the payment, and free housing became the rule.

For reasons that the Roman Church itself will have to explain, the laboring classes, almost universally, have looked on it as leagued with the government and the monied classes, and labor demonstrations very often flaunt banners which reflect their hatred of things religious,—though actual attacks on churches or church officials are prevented. Several years ago, taking advantage of the absence of the troops on their annual manoeuvres, the submerged classes of society in Santiago de Chile rose in revolt and for two or three days practically held the city in their power. The troops were rushed back and the demonstration quickly melted back into the alleys and gutters whence it had come. But it was noted that its special threats had been directed against the Church, and no priest dared show himself to the mob or attempt to curb its power.

It might be said that the Roman Church is making the mistake it has made in Europe and that Protestantism seems to be now making in the United States. It has leagued itself with the capitalist and the middle man to the neglect of the industrial classes. But in less than a century from now the industrial classes will in all probability be in power, and the Church that throws in its lot with

them today, will then be able to Christianize society as it could not otherwise do. Rome is learning this lesson in the United States. Will Protestantism learn it in Latin America?

Argentina, the home of an unusually large foreign population, has probably gone further in labor legislation than has any other country of Latin America, and Buenos Aires has perforce become the center of the struggle between labor and capital. The Federation of Maritime Workers has waxed especially strong in this great port, and on several occasions, for what have seemed to be most trivial reasons, has been able to tie up all local shipping and greatly cripple that from abroad—at one time for fourteen months. The captain of a vessel was at the orders of his crew, and no vessel could operate on the rivers or at the docks unless manned with union workers. Resistance to these demands has frequently brought general strikes, in which many other unions have joined. The entire city and nation have been made to suffer tremendous inconvenience and loss, and the owners of some of the great transatlantic lines which terminate in Buenos Aires have thought seriously of making Montevideo, at the mouth of the river, the end of the run of their steamers.

But matters tend to right themselves, and out of all this agitation has come social legislation that favors the workman as he is now favored in but few other cities of the world. The Sunday rest law in Argentina, for example, extends to all national territory and establishes the principle of proportionate rest, be it on Sunday or a week day. Its provisions apply to all workshops and factories, but not to domestic service. Factory work for children under ten

years of age is forbidden, save under certain specific conditions, and children under sixteen may not work more than forty-eight hours a week. Seats must be furnished women in all kinds of work, and women may be absent from work for a specified time because of the exigencies of childbirth without the loss of wages. Workmen must be insured against accident, pensions are provided for all civil employees after thirty years of service, and a new law, now held in suspense for further adjustment, provides pensions for employees of all kinds, the funds to be obtained through a percentage tax on wages and salaries to be paid monthly to a general fund, by both employer and employee.

Probably no one country is so entitled to be called "The Social and Economic Laboratory of Latin America" as is Uruguay, wedged in between its two powerful neighbors, Argentina and Brazil. It is situated at the mouth of the Rio de la Plata, and is the smallest of the ten republics of South America. Its government for some years has been in the control of the Liberal, as opposed to the Church, party, and during this time its policies have been progressive and daring to a degree not equaled by those of any other Latin American republic. The legislation adopted has been of the most advanced type. Labor has been protected and favored as in no other country, and capital has, at the same time, been respected and guarded. Other Latin American nations look continually to this little republic for leadership in the solution of social and economic problems, and its statesmen hold a kind of primacy among their fellow law-makers of the continent.

The legislation of Uruguay in regard to labor and social welfare is so varied that only a summing up of some of the most outstanding laws can be given here. Among these are the following: the law that provides for but eight hours of work per day, or forty-eight hours per week, thus making one day of rest obligatory; laws in regard to accidents and the prevention of accidents, by which the employer is made responsible for all accidents to his employees and is obliged to provide suitable working quarters; domestic servants are granted and obliged to take one day of rest in seven, and the lady of the house must make this possible or risk a fine; old-age pensions are provided for citizens or foreigners resident in the country who prove their need; the work of women and children is strictly regulated as to age and hours, and every employer must provide even a chair for the comfort of his employees. A project is at the present time before the Congress which will give to all employees in commerce, now numbering about 80,000, as also to other specified classes, the right to a pension after a certain number of years. The State Insurance Bank holds a monopoly of practically all insurance in the country and will take almost every conceivable risk, such as against accidents in work, the employer paying according to the number of his employees.

Some of this legislation seems visionary, and some is with difficulty enforced, but out of it all has grown a contented society, labor seldom has had recourse to strikes, and capital is not disturbed.

In Argentina, the Roman Catholic Church has partially awakened to the need of participation in this social program and has specialized in the construction of houses for work-

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men. In 1920 one of its bishops headed a movement for the "awakening, organization, and coordination of the Catholic forces of the country in the domain of things moral, spiritual, and social." A collection was carried out in this wealthy Catholic community, and a fund of some thirteen million pesos (about \$4,500,000, U. S. gold) was secured in ready money and promises. The program is to erect houses for workmen, give aid to the small farmer, assist in the technical and general education of women, and organize the young men for work in the Church. It developed, later, that this movement had not counted on the official approbation of the Church authorities; consequently, when the Argentine Government proposed for the office of Archbishop the same bishop who had headed this remarkably successful movement, the Vatican, counseled, it is understood, by the local Jesuits who had felt their own power eclipsed, refused to accept the nomination and proceeded to make its own appointment. This has produced a serious misunderstanding between the government and the Vatican, and much talk has been heard of the possible separation of Church and State.

One of the remarkable characteristics of the struggle of labor against Church and State, in Latin America, is the hearty cooperation which, in recent years, the laboring classes in a number of countries have received from university students. This was not to be expected, given the formerly dilettante, aristocratic tendency of much of the university instruction, but such cooperation has already produced results that have been beneficial to both parties. In Mexico, Peru, Chile, Argentina, and Uruguay, the

students have arisen in defense of the interests of the proletariat and, in most cases, have organized Popular Universities which have undertaken the instruction, by night classes, of members of the working classes. The Church has consistently opposed this union of forces, and in Peru at one time it invoked the aid of the military to put down the movement. This conflict has been described as follows:

The students and workmen of Peru have this year engaged in a strenuous fight for religious liberty, under the leadership of a university student who declares that only the teaching of Jesus Christ can solve the problems of South America. About a year ago an attempt was made to get the national assembly of Peru to approve a concordat with the Vatican. This movement having failed through the opposition of the students and others, the President and Archbishop agreed to consecrate the republic to the Sacred Heart of Jesus. Sr. de la Haya, who exerted tremendous influence both among the students and laboring classes because of his splendid spirit and leadership, succeeded in arranging a *manifestacion* against this proposed consecration. During the demonstration, the students and their followers collided with the government and clerical forces, and five students were killed. Following another demonstration, at the burial of these heroes, Sr. de la Haya was forced to hide from the government authorities, who had orders to deport him. He was later imprisoned and after a short time was exiled. Landing at Panama, he received a cable from the Department of Education of the Mexican Government inviting him to serve in that department in coordinating the student movements of all Latin America. He has accepted the invitation and is now in Mexico City.

The young man mentioned above was a teacher in one of the evangelical schools of Lima, and the government made an effort to exile the principal as well as the teacher. This was prevented only by the timely intervention of the British Minister.

IV. GAMBLING, THE LOTTERY, AND THE RACES

Social and economic conditions in all countries of Latin America are vitally affected by the national institution of the lottery. Chile, alone, has never permitted the establishing of this insidious form of gambling. In all other countries it flourishes and absorbs a great part of the money of the people. Men, women, and children buy their tickets with tragic perseverance, sacrificing each week a part of the money which should be spent for food and clothing—always hoping that they may draw a lucky number and thus be lifted from poverty to affluence. Christmas, Easter, and other church festivals are made the occasion for the drawing of special prizes, and tickets are sold even in countries far away. A certain percentage of the receipts goes to charity, generally to the support of hospitals and other similar institutions, and in some cases, as in Ecuador, to the maintenance of the public schools. One South American capital recently reported a net income for the month, from the sale of lottery tickets, of almost a quarter of a million dollars. The National Lottery of Argentina has an annual profit of twenty millions of pesos and sustains hospitals, homes, asylums, and numerous private charitable societies. The general public contributes more than a hundred millions each year to this national organization, and from it have grown a number of others which attract the money of the working classes.

In the same way and for identical ends, beautiful race courses are established in the leading cities, under the control of the "Jockey Club" or similar institutions, at which an enormous amount of money changes hands. In a single

hippodrome of Buenos Aires it is stated that the aggregate of bets in one year has reached 130,000,000 pesos (about \$43,000,000 U. S. gold), a single Sunday registering a total of three millions. In the same country, at least half a dozen other hippodromes were in full action at the same time. These clubs, which maintain the races, are the most aristocratic social centers of the country, and membership in them comes high. The local charity organizations benefit with a percentage of the gains, and many persons, even foreigners, who feel a natural repugnance toward lotteries or racing, are thus induced to throw a sop to conscience and invest heavily in the weekly drawing or bet on a favorite horse. In Uruguay, the gambling vice has been even further extended, and Municipal Hotels are maintained in which the chief attractions are the roulette wheel and similar devices for securing the money of their guests. Morals are lowered and the people impoverished, but in all the republics of Latin America, with the sole exception noted, the lottery is a national institution, the races a supreme attraction, and gambling in general is a vice that eats at the vitals of these peoples.

V. THE FINANCIAL SITUATION

No doubt the most pressing problem in every one of the twenty republics that compose Latin America, is, in the last analysis, financial. Of but very few may it be said that the financial situation is not precarious, or even fraught with real danger for the future.

Two principal causes for this condition may be adduced. The first is that which was presented at the beginning of

this chapter, and it lies in the failure to develop natural resources. Until this is done, the economic situation of no country will be safe. The second lies nearer the surface and springs from the tendency, greatly increased in later years, to locate loans in the foreign markets, which loans, sooner or later, must be paid, together with the accrued interests. For security, in such cases, the public income is mortgaged, sometimes even to the extent of allowing the loaning nation to collect custom duties and by this act in reality to assume financial control of the public treasury. Foreign banks control the monetary situation in almost every country, and mines, nitrate beds, forests, shipping industries, railways, packing-plants, and practically all other sources of wealth are now very largely in the hands of foreigners. The men of the cultured classes seem indifferent to this danger and are generally satisfied to limit their activities to the exercise of the learned professions and to the constant game of politics in which most of them participate. The working classes aspire only to a remunerative employment which will approximately satisfy their daily needs.

A distinguished engineer, who has spent most of his life in one of the republics of South America and who understands the economic situation as do few others, has, at the author's request, set down his convictions as to the harm wrought by foreign loans. He writes:

The greatest hindrance to the real advance of South America in public morality lies in the facility with which a very flood of money is thrown at the governments of these republics from London and New York.

Steady retrogression in public morality is everywhere in evi-

dence. Men of the austere type of Sarmiento, Avellaneda, or Mitre no longer hold the reins of power, for political franchise has broadened so far ahead of political education that committee wire-pullers are able to assure the triumph of leaders of pliant temperament, who, even if in many cases clean handed, are obliged to wink at the corruption of those who do not squirm as to the means, provided their personal ends are furthered. Hence the enormous waste of public wealth, and the concentration of huge charges onto the efforts of future generations.

Fundamental state laws meet with almost as little respect as departmental by-laws. The enormous excesses in public expenditure, far beyond the budgeted disbursements, themselves widely excessive, gather as debts in frequently renewed short-term loans from bankers. In due course these loans at short date in turn accumulate to unmanageable figures, and then follows the process of funding into a loan of relatively long period, if not a national bond of a practically inconvertible nature. Such operations are usually contracted at margins which leave ample profits to the interveners of all types. For all this waste, future generations will be asked to pay.

When the Latin American countries feel politically strong enough to do so, they will repudiate their loan obligations, even as already they are able to smother many foreign-owned utility services in such a blanket of charges and obligations that a reasonable return to shareholders cannot be earned. Under legal euphemisms the shareholders in these concerns are most surely made to lose their capital by simple processes which render it unprofitable in exploitation.

There is probably as much per capita real wealth in the River Plata Republics as in any societies, the media of circulation are more than sufficient to foment all the developments those societies can assimilate, there is more than ample bullion guarantee behind the fiduciary issues. There is everything except the will to cut down official expenditure to the reach of the average contributor. That such duty be inculcated and grow, it is necessary that foreign loans, whether National, Provincial, or Municipal, be discouraged in every possible way, and that taxation be on realized wealth, and not on the means whereby wealth is realized, as is the present system. South American capitalists quite understand the situation, and are careful themselves not to loan the government money in any large proportion.

The bankers and other financial organizations of the United States have not been behind those of other powers in this willingness to loan money to these young and oft-times struggling republics. They can scarcely be blamed, for the loaning of money is their business. But every such loan which does not go directly into the stimulation of the development of the natural resources which abound in every one of the twenty republics, but caters, rather, to an ephemeral exhibition of power or a pretense of real progress, may be considered detrimental to the best interest of the country involved. In the same ratio, all that tends to the development of natural wealth, to the exaltation of the plow over the sword or even the pen, looks to the future prosperity of the people who, through taxation, are obliged to repay the loans.

To show the extent to which the Latin American republics have fallen under the control of the monied interests of the United States, a recent article on "Imperialistic America" in the *Atlantic Monthly*¹ may be summarised. After a survey of the field he recapitulates and finds that:

Out of the twenty republics of Latin America, eleven of them now have their financial policies directed by North Americans officially appointed. Six of these eleven have the financial agents backed by American military forces on the ground. Four of the remaining half of these southern countries have their economic and fiscal life closely tied to the United States, through large loans and concessions, giving special advantages to American capitalists.

For the purposes of this book the implication is clear that this financial-military control does not make easier

¹ Samuel Guy Inman, *Atlantic Monthly*, July, 1924.

the work of the evangelical missionary. However humble and blameless his own life, however evident that he participates in no financial gain from loans located by his more plethoric countrymen, he is nevertheless classed in the public mind as a representative of a nation that is fabulously rich, and it is often useless to protest against this classification. This idea has become so fixed in the psychology of the people, even of the evangelical Christians, that it is difficult to disabuse their minds of the belief that the mission should pay the bills, with the smallest possible contribution on their part. Such members are perfectly willing to have a self-propagating and, particularly, a self-controlling church, but it is one of the weaknesses of the work that the self-supporting element has not yet, in many cases, appealed to their minds. The fact that their government draws largely on foreign capital, which never seems to be in danger of running out, undoubtedly influences their own thinking, and the evangelical work is thus doubly affected.

VI. THE INCREASING INFLUENCE OF THE UNITED STATES

The United States has been very slow to recognize the need for friendly cultivation of the peoples and the markets of the South, but she is now awakening to her responsibilities and opportunities, and trade between the two Americas is rapidly increasing. The last quarter of a century has seen a remarkable penetration of the most accessible countries by the commerce and influence of the

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Republic of the North, and her people are increasingly looking toward the South for investments. The author well remembers how scant was the influence of the United States in South America when he made his first voyage down the west coast in 1896. There was then no prospect that the Panama Canal would be completed,—especially under American direction,—and the few travelers to the South crossed the Isthmus by train. Not once was the flag of the United States seen in the journey of three thousand miles down the coast from Panama to Valparaiso. The American colonies in the large cities were then non-existent or very small. Not an American bank had been opened in South America; but little American capital had gone into mines or other industries; and the citizen of the United States was often looked upon with a degree of suspicion if not of actual distrust.

Today the situation has very considerably changed. The Canal is completed, and it is owned and operated by the United States. The all-water journey between New York and the west coast of the United States is thus shortened by eight thousand miles. Our flag flies from a very large proportion of the ships in the South and Central American service. There are a number of fast vessels affording comfortable passenger accommodations from New York and New Orleans, and the time required for the voyage to Southern ports has been reduced, on an average, by about fifty per cent. American banks are to be found in practically every republic, mining has been developed by American capital, oil fields are being exploited and many other industries developed. The total investments of American capital in Latin America, accord-

ing to statistics recently published by the Government at Washington, now amount to \$3,759,000,000.¹

The United States, because of its geographical nearness, because of its great commercial interests outlined above, and because of the fact that it is recognized as the leading power of the Western Hemisphere, is the country that may be expected to share most generously her resources in helping her Latin neighbors to solve the social, intellectual, and religious problems that have been suggested in these chapters. Much has already been done that has aroused the admiration of the Latin Americans and helped to make more popular those of our people who live or journey below the Rio Grande. The Carnegie Foundation for Peace, through its publications, gifts of books, and the visits of its representatives, has done and is doing much to create a more kindly feeling toward citizens of the United States. The Rockefeller Institute, through its successful war on yellow fever, hookworm, and other diseases peculiar to the tropics, is doing a great deal to stimulate friendship between North and South America, since its disinterested philanthropy is of a kind that can be readily understood and appreciated by even the least advanced citizen of the most belated country.

As an illustration of this change of sentiment, the author remembers that until only a very few years ago it was practically impossible to get ashore in Guayaquil, the principal port of Ecuador, due to the peculiar virulence of the yellow fever which had become endemic in that region. Ships refused to enter the port, or, entering, were careful to have no connection with the land, and

¹ Cited in *La Nacion*, Buenos Aires, June 30, 1924.

passengers for ports beyond were not allowed to disembark. Offers had been made by American firms to undertake the sanitation of this port, but these offers were refused by officials of the government. The benefits that would accrue were not wholly understood, and it was feared that such an entrance into the country but covered the steps preliminary to territorial occupation by the forces of the United States. At one time it was reported that the port officials had declared, "As between the Yankees and yellow fever, we will stick by our friend Yellow Jack!" The results obtained in Panama and Cuba, however, turned the scale. General Gorgas was invited to "clean up" Guayaquil, and the successful termination of that work has greatly strengthened the friendship between the two countries.

Similar work in Brazil, Paraguay, Mexico, and Central America is producing similar results. One of the daily papers of Guatemala City, some time ago, published an editorial which admirably expressed the gratitude of that and neighboring countries for benefits received from the institutions named, and, incidentally, suggested one of the most efficient methods for putting into practise in Latin America the social program which evangelical Christianity ought to be preparing to project into these lands. The writer of the editorial said:

Rising above the suspicions which "Dollar Diplomacy" and the "Big Stick" have aroused in Latin America, the interest of the United States in Spanish America has been shown in other important ways and in each of these there are sufficient noble and altruistic ideals to erase jealousies and hatreds.

More important than political treaties, than solemn promises of friendship and love, than Congresses and Conferences, the great

cultural endeavors of the United States have contributed to the drawing together of the Americas. That what we have stated is true is proved by the great work done in all parts of the continent by the Rockefeller Institute. It is not necessary to refer to the discretion with which this work has been carried on, and no one is ignorant of the positive benefit which this Institute has brought to the country. Its work has not been one-sided. In combating hookworm, to do which it has penetrated to the remotest parts of the tropics, it has propagated the truth concerning public hygiene, everywhere. It has endeavored to teach cleanliness to the Indians, the necessity of the bath, of sanitation, of eating only wholesome foods. It has gone from farm to farm, from house to house, and at the same time its offices in the cities and most important towns have lost no opportunity to examine the sick and to distribute medicines. In this way, it has interested a great circle of friends in its work. The results could not be more satisfactory, as is proved by the statistics published by the Institute.

If the fight against hookworm provokes our gratitude, of how much greater benefit to the tropical countries has been the crusade against yellow fever. The work of Gorgas and others has no precedent in history. In the saving of humanity from this plague, no obstacle has been allowed to stand in the way. Money has been poured out in torrents. Sacrifices have been multiplied, and the representatives of the Institute have gone from one extreme of the country to the other,—today in México, tomorrow in Guatemala and El Salvador, and then on to Ecuador,—and they are in all places at the same time. The recompense of their struggles and sacrifices is to be seen in the success attained—as in the discovery of the manner in which yellow fever may be prevented.

However, not all publications are as openly friendly to the people and institutions of the United States, and certain individuals among our people are frequently to blame for the unfortunate opinion that is formed about all. There is a tendency to an attitude of affected superiority among our travelers and residents abroad which operates toward the creation of dislike and distrust among those with whom we associate. Too often we

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assume the complete validity and superiority of our own standards and condemn as inferior all lack of conformity with them. Because a people happens to be backward, as compared with our own or other more favored races, we are likely to look on that people as inferior and are not always sufficiently careful to keep our opinions to ourselves. Moreover, no race is doomed to fixedness of character, and what we may deem child-races of today may be the leaders in world thought and action tomorrow. Many of our well-intentioned fellow-citizens forget this and, in their contact with Latin Americans, because of their very evident attitude of superiority, needlessly confuse and wound our sensitive neighbors.

Therefore, it is not strange to find, all too frequently, published statements which are not complimentary to us as a people. One such may be quoted here. It is taken from a text on geography which is published by "The Brothers of the Christian Schools," in Buenos Aires, and is used as a text in government and private schools of the republic, thus insuring it a wide influence in the molding of public opinion. It sums up a very widespread opinion of our countrymen, although, as will be easily noted, it is written with a distinctly religious bias. The paragraphs of most importance read as follows:

THE YANKEE. Of the Anglo-Saxon race, the Yankee, or American, as he calls himself, is of large stature and, in general, of rude manners. He shows by his manners, as Carnegie says, that he thinks the American superior to all other men because he is a composite of all other nations. This boastful sentence engraved in the character of the citizen of the United States gives him a valor, a boldness, a thirst for action which in all his movements are the outstanding marks of his character.

Initiative, developed by education and training, is distinctive of his temperament. The American has one purpose on which his whole will is centered: that purpose is to get riches. Always, the American is lying in wait for an opportunity to throw himself into business affairs and make a fortune. He does not get discouraged, he does not draw back in the presence of danger, because, as P. Adam says, "The American disdains failure as the hero disdains death." "The youth have no other ambition," says J. Fraser, "than to make their own way, set about the matter, and get rich by their own efforts."

This activity, this thirst for riches, is aided by a practical intelligence developed by an education *ad hoc*. Culture and instruction must always serve in the acquisition and further use of riches. "Primary and secondary instruction is characterized in the United States," says G. Blondel, "by methods primarily practical, whose tendency is to make men in the economic and not in the humanitarian sense, as in the European countries."

For this reason, studies in art and literature are left to women, as being quite useless for men. In a word, the American character is the type of intense action, of dulled sensibilities, and of practical intelligence, all lined up by an exalted will-power for one only purpose—riches. The great industrial man or capitalist seems to have only one aim in life—to pile up money. To this end he sacrifices everything and abstains from wine and liquors in order that he may have a clear head required by his business. Sometimes he becomes a philanthropist and spends huge sums of money in benevolences.

There is no purely national religion, but a multitude of sects (Protestant), for which reason a truly babylonian confusion reigns, increased by the fact that, from time to time, new sects appear. Catholicism (16,000,000) is the religion most popular and respected, and its progress is remarkable.¹

VII. WHAT OF THE FUTURE?

In view of the commanding position which Latin America holds, and will increasingly hold, in the industrial and political life of the world, one can but ask if the elements

¹ Documents of the Montevideo Congress.

composing its society are sufficiently strong to insure successful competition with older and more aggressive nationalities. Will these young Latin American peoples, as also the special type of culture and civilization which they represent, be able to hold their own against the encroachments of stronger and more predatory nations? Or, if not likely to be able to do this alone, just what are the strengthening influences needed as a supplement to these racial inheritances in order that Latin America may not only hold her place in the sun but, also, may be enabled to make her best contribution to world welfare?

These questions are especially opportune in view of the facts noted in this chapter regarding increasing encroachment of foreign capital on the natural resources of these twenty republics. Moreover, the question may be asked: Does this mean, necessarily, the disappearance of a strictly Latin American civilization through what may be called the "peaceful penetration" of other civilizations, principally through the channels of commerce and industry; or, will there be such a reaction as will enable these young nationalities to hold their own and make an indelible and characteristic impress on the life of the world? This latter is the preferable solution, but it may be well to point out some of the necessary changes in national character which must come in order to strengthen and consolidate Latin American influences in a world society.

Two lines of endeavor stand out above all others by which local forces might well be supplemented.

1. *The intellectual and social supplement.* No doubt the former tendency to exclusiveness is disappearing in the measure that currents of trade and travel reach these

shores in greater volume. An excessive idealism is slowly yielding to the more pragmatic tendencies of modern life. The education of an increasingly large number of students in the universities and technical schools of Europe and the United States has done much to introduce new ideas as to the necessity of personal industry and the ennobling character of manual toil. The young engineer is increasingly willing to lay aside his spotless attire, in which he formerly insisted on doing his work from a well-equipped office, and to go down among his men and share with them the necessary dirty work in the putting through of his plans. A greater practical sense is supplanting theory, and national industries are benefiting thereby. The national universities are becoming increasingly practical and efficient in the training given, and the many foreign schools—among them those under mission auspices—are yearly preparing a large number of young men and women for an intelligent and more efficient participation in national life and industry, and at the same time, imbuing them with high moral ideals.

2. *The spiritual supplement.* No one who knows the present religious tendencies in Latin America would deny that the organizations that are working for the moral and spiritual uplift of the people need that reenforcing and supplementing of forces which must necessarily come from the outside. The great and powerful Roman Catholic Church left to itself in this immense territory for four hundred years has become largely static and has failed to produce that sturdiness of character essential to the moral and spiritual well-being of a nation. No one recognizes this fact more readily than does the educated,

thinking Latin American. Among such are many faithful members of the Catholic communion, even members of its clergy, and there is no need to discuss the very evident fact that the spiritual future of these people does not lie in that Church.

In a real sense, the future wealth of the world lies buried in this great expanse of territory and needs only the quickening touch of human genius to develop it. It has the greatest undeveloped and unoccupied wealth-producing territory in the world. To a degree that can scarcely be realized by those who do not know it by personal investigation, it is an area of vastness and potentiality, and the tide of immigration that is now setting in is but an earnest of that which is sure to follow. There is scarcely a product of Mother Earth that contributes to the well-being of the human race which is not found within its borders. Mines, forests, and grazing lands, unequaled in any other part of the world, offer amazing attractions to a swiftly increasing population, and tillable soil calls for the plow and the guiding hand of man. As of no other part of the world, it may be said that a great civilization is in infancy in these republics.

President Theodore Roosevelt, who was an observing traveler as well as a statesman, on his return from his trip through South America, said that as the most remarkable developments of the nineteenth century took place in North America, so the most remarkable developments of the twentieth century will take place in South America.

IV

INSTRUCTION VERSUS EDUCATION

Looking back fifty years, we see the marvelous expansion of education with ever more specific application to the problems of life. A keener sense of our own deficiencies has not destroyed our faith in education, but only stimulated the demand for greater energy and better quality in it. That nations should attempt to solve their problems without it seems absurd. That increased intellectual insight and technical proficiency are all that we need is equally questioned. In some way or other the function of education is to moralize as well as to enlighten. From this standpoint, how would you criticize in general the educational system and provision of Latin America? What are its strong and weak points? What supplementing seems to be most needed? What is the largest service that schools under Protestant auspices can render? How would you criticize the way in which Protestant schools are actually achieving this service?

I. THE HISTORICAL BACKGROUND

To understand the present educational situation in Latin America it is necessary to keep in mind its historico-ecclesiastical background. The Church was present from the very first in all the struggles of Spain and Portugal to wrest these lands from the native tribes, and she very largely guided the policies of the militant invaders. In the course of time the soldier did his work and went his way, leaving the organization of the local governments to the civil servants of the king. Even the king eventually lost his colonies, and in their stead a group of republics took their places among the nations of the world. But through it all the Church remained and steadily carried forward its program. Her clergymen had gone about

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the organization of the new society in which they found themselves and immediately recognized the imperious necessity of establishing schools for the instruction of the young. The Indian rarely entered into their calculations, and the mixed population received attention only after the families of pure European blood had been served. But in their own way and according to their own convictions and methods, which were largely distinctive of their time, they set about their task.

These educational institutions, very naturally, were entirely ecclesiastical in their form of administration and in the courses of study offered. Instruction was dogmatic, there was no liberty of thought, no free study of history, no practical curricula, and the methods used were intimately in accord with those then in vogue in Europe, especially in the countries in which the Holy Office of the Inquisition had secured possession of the educational systems. Then, as now, the whole purpose of the Church in her educational efforts was to protect the youthful mind from the influence of secular ideas which might disturb the carefully planned program of enforcing dogmatic belief.

But however crude their work and narrow their field of thought, it is to the everlasting credit of these hardened ecclesiastical warriors that their first efforts were addressed to the establishing of centers of instruction. It must be remembered, too, that they received but little encouragement from those in authority in Spain. Charles IV, much later on, reflected the spirit of those who had preceded him on the throne, when he said, "It is inexpedient to educate the Americans." And one of the gen-

erals, writing to a subordinate, advised, "Do there what I have done in Nueva Granada—cut off the head of every one that knows how to read and write, and thus will be accomplished the pacification of America."¹

II. ANTIQUITY OF THE LATIN AMERICAN UNIVERSITIES

The first university founded in the Western Hemisphere was La Universidad Mayor de San Marcos, in Lima, Peru. This was in 1551. Others were afterward established in the following order: Mexico, 1552; Bogota, 1572; Cordoba, 1614; Sucre, 1623; Guatemala, 1675; Cuzco, 1692; Caracas, 1721; Santiago de Chile, 1738; Havana, 1782; and Quito, 1787. From these dates it will be seen that five universities had been founded in Latin America before the first had been established in North America. The ten mentioned were all located in strategical cities, ranging from Mexico down through Colombia, Peru, and Bolivia to Argentina, and each served admirably as a center of influence in the immense surrounding territory.

The extreme antiquity of these seats of learning, as antiquity is counted in the Western Hemisphere, becomes even more apparent when we remember that San Marcos, in Lima, was founded while the Virgin Queen of England was still a girl in her 'teens, or more than fifty years before the first permanent English settlement was made in North America—at Jamestown. This was eighty-five years before John Harvard made possible the university that bears his name, and one hundred and fifty years

¹ Quoted in *Inter America*, December, 1923, p. 149.

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before a charter was granted to that which is now Yale University.

Most of these ancient seats of learning are no longer under the direct control of the Church which founded them, and some have even gone to the other extreme and become centers of instruction that is decidedly anti-clerical, if not altogether anti-religious. In others, although they now rank as state institutions, ecclesiastical influence is still strong and methods of instruction have changed but little in the centuries that have gone over them.

III. THE CHURCH IN PRESENT-DAY EDUCATION

In general, the Church, especially in higher education, must now be content to exercise its influence as best it may in the institutions that are under the control of the state. In some countries, as in Chile, it has felt constrained to establish its own university in order to keep the sons of the conservative families under its direct influence until they complete their professional preparation. But only the State awards the diploma which admits the holder to the practise of the learned professions, and it also keeps in its own control the examinations which admit to the study of professional courses at the close of secondary preparation. This system has the advantage of centralizing the control of all instruction and prevents the giving of diplomas and the conferring of degrees by institutions that do inferior work.

Dr. Charles E. Jefferson, of New York City, is re-

ported to have said, "With all her faults and crimson stains, Rome goes on her conquering way, because she knows the value of a child." Although the State has largely usurped the place once held by the Church in education, the latter has not abandoned the field, and most of the teaching orders still maintain primary and secondary schools in the various countries. The Jesuits, as a rule, excel in the giving of instruction, and some of the most influential schools in Latin America belong to this order. The Christian Brothers are also spreading over a number of countries and generally do good work. Many different orders of nuns have established schools which cater to the education of the daughters of the upper classes, but the instruction given centers very largely around the teachings of the Church and the duties of woman in carrying out its program. Besides academic studies, there is also instruction in music, fine handwork, and other branches which prepare the young lady for entrance into society.

IV. SOME GENERAL CHARACTERISTICS OF STATE UNIVERSITIES

While few of the universities of Latin America present that diversity of program from which the student in North America may elect his special course of study, practically all include the main technical faculties, such as Law, Medicine, and Engineering, and develop them according to the extent of local demands and resources. The differences between the universities of the two Americas are not so much in the character of the instruction given or

the methods of the classroom, as in the organization and administration, and in the interpretation of the final end of all education. Only a few of the outstanding characteristics of educational institutions in Latin America may be mentioned here, and this is done with no thought of criticism, but merely as a means of comparison with our more familiar methods.

1. *They are always urban.* Not only is the university invariably located in the capital city, but its main building is generally found on the principal avenue along which surge the daily life and traffic and which serves as a social center and parade ground of all national and other holidays.

In this central building are located the offices for the administration of the university and, sometimes, the classrooms of some one of the faculties. There is also, in most cases, a good audience room which is freely used for all sorts of intellectual gatherings. Very often this main building has been a convent or a monastery and still preserves its cloistral arrangement and aspect.

There is no place where students may meet for social and other purposes, and the idea of a campus with its ancient elms and sites hallowed by tradition is completely unknown.

2. *They lack social organization.* The North American university, true to Anglo-Saxon methods, is socially over-organized. Such organization, to an outsider, seems to be completely lacking in similar institutions in Latin America. Since there is little or no *esprit de corps* and, given the aversion of the Latin in general to violent bodily exercise, there is seldom any pretense at an athletic field. In all

Latin America there is nothing that could be compared to the "Palmer Stadium" or the "Yale Bowl." As a rule there are no tennis courts, no gymnasium, no chapel in which the students meet for religious exercises,—save in the institutions under the religious orders,—no social hall, no dormitories, no eating commons. No one of these things appeals to the Latin student as essential to either his health or his happiness, or to his intellectual progress while he is in the university. And, since they have never been known, they are not missed by the student body. No catalog is published, with lists of students, their home town, place of college residence, etc., and the author has long since learned that it is useless to try to discover the number and classification of the students in any university at a given time. The student whose family lives in the capital, naturally resides at home. If he comes from the provinces, he lives with relatives or finds room and board where he can and does not trouble to leave his address with the Registrar—when such an officer exists.

Although there is little or no organized social life among the students, when a group of Latin American young men come together for any reason, their conversation and the themes discussed by them are sure to be of a much more serious character than those of a similar group in a North American university. Instead of athletics, it is probable that politics would be the principal theme, and this is easily understood if we recall that the university student in Latin America goes directly from the completion of his professional course into public life. Some students even begin their political career before they leave college, and politics is a game in which all become expert.

The university, to the mind of the average student, is merely a place to which he must go for a period of years in order to secure the diploma which will admit him to the practise of his chosen profession. Soul molding is not its function, and the students, far from developing love for their particular institution, too often organize in order to be able to resist more successfully what they consider the unjust impositions of the state authorities or of the professors.

Student strikes are common, and universities are often closed, sometimes for a year or more, because of these outbreaks. A professor, or the president himself, may be barricaded within his own classroom until he promises the demanded reforms or is rescued by armed force. The equipment, often valuable, may be completely wrecked or seriously damaged by the young insurrectionists, who think they are thus proving to the world their own powers of administration and control.

3. *The professors give only part time.* Most professors in the university, and many even in primary and secondary schools, give only a portion of their time to the profession of teaching. They are generally well-known men who make the practise of their own professions the chief object of their attention, and give only a few hours each day or week to the duties of the classroom.

This system has marked advantages. There are also disadvantages. It is based, of course, on the assumption that the physician, fresh from his clinic, or the surgeon who comes direct from the operating table, the lawyer, the pharmacist, the man of letters who leaves his own pressing work for a few hours each week to meet university classes,

is more likely to be up-to-date in his methods and to bring to his students more vital and inspiring instruction than faculty members who are not engaged in the actual practise of a profession and who give all their time to teaching.

On the other side, the student loses by this system, and probably more than he gains. Few professors in Latin America exercise a molding influence on the lives of their students. They may instruct, and instruct well, under this system, but they cannot educate. Even the president of the university is generally a political appointee, named for a certain term of years, with the possibility of being re-appointed to succeed himself a second time only. Like his professors, he must trim his sails to suit the political breezes, if he wishes to hold his position for even the stated period. And, since he is in office but five or six years, he cannot look forward to doing a work that will have much of an element of permanency. Under the circumstances, he is hardly to be expected to cultivate a deep interest in his work or his students. The autonomous university, as it exists in North America, is unknown in Latin America, although it is an ideal toward which some of the countries are now struggling.

Possibly because of these limitations there are but few men who attain distinction as teachers, and exceedingly few whose influence over youth might be compared to that of men like Hopkins, McCosh, Elliott, Hadley, and a host of other educators of North America who have given their whole time to the education of successive generations of students and written their own characters deep into the hearts of those who have come under their influence.

4. *Class distinctions are still marked.* Early influences

are strong and, except in the countries to the far south, higher education is still largely reserved to the youth of the upper social classes. In the more democratic countries many young men earn their own way through the university courses, acting as lawyers' or physicians' assistants, by private teaching, or even by means of work that is less intellectual. Many, no doubt, would follow the example of our young men who work their way through college by serving tables and by other somewhat menial tasks, but the form of school and university organization does not lend itself to this line of activities.

Some countries seem to have built their systems of public instruction from the top downward, rather than from the bottom up. That is to say, higher instruction, such as that of the secondary schools and the university, is favored at the expense of primary instruction. Such a system dooms the working classes to continued intellectual inferiority, but insures for the young people of the wealthier families free instruction through the secondary and university courses. In a number of countries primary instruction is now both free and obligatory, but the law is seldom enforced. In most cases it would be impossible to carry out the good intentions expressed in legislation because of a lack of school buildings and teachers. Then, too, the official church always opposes obligatory instruction, claiming that the education of children is a function of the home and not of the state, and has been in past years one of the chief obstacles to the implantation of this system in Latin America. In the localities where it has been able to impose its will, the people are generally the most illiterate, and intellectual squalor is most marked.

5. *The organization of courses.* In general, the amount of work done by the Latin American student in the best institutions, and which entitles him to receive his degree and practise his profession, corresponds very closely to the amount demanded from the student in a North American school or university. The distribution of studies is made in a different manner. There are usually six years of elementary work, followed by six years in the secondary school, or *Liceo*. These two courses correspond, in their twelve years, to the grammar school and the high school, although more work can be crowded into them because of the phonetic language. The bachelor's degree is given at the close of the secondary course and is the requisite for admission to the professional courses of the university.

In view of the lack of the work that, in the United States, is done in the college,—which is exclusively a North American institution,—these professional courses are lengthened. Six years of study are necessary to secure the degree in medicine, and the tendency is to increase the course to seven years. In any case, the graduate must spend a year as interne in a hospital before beginning his practise. These eighteen years would correspond, roughly, to the eighteen of study in the United States, including grammar school, high school, junior college, and four years of medical study.

The schools of Latin America in their arrangement of courses follow very closely the Lycée of France, or the Gymnasium of Germany, and have advantages that North American educators are beginning to appreciate and which some are recommending for adoption. The results secured in the best Liceos, from the standpoint of instruction, are

probably equal or superior to those secured in the average high school. The student who completes this course has a wider training than the average graduate of a high school. He will have studied no Greek, and probably no Latin. But, in exchange, he will have acquired a fair understanding of at least one modern language other than his own, and in most cases will have studied two or three. He will have a wider knowledge of literature, art, music, and history, but he will be weaker in mathematics and science. His fund of general knowledge will be more extensive. By the time he has completed the prescribed course in Law or Medicine, he will have studied as many years and will be as well prepared to exercise his profession as will the graduate of a corresponding institution in North America. In some of the belated countries there is little real secondary or university education and what is stated in this section refers especially to the more advanced countries, such as Mexico, Chile, Argentina, Uruguay and Brazil.

6. *They instruct rather than educate.* While the grade of instruction in the secondary schools and the universities is often of a superior type, it is frankly admitted by many of the best teachers, as well as by government authorities, that the education which the student receives is, at best, of but a negative quality. The head of one of the best universities is quoted as saying, "We are able to instruct, but we do not seem able to form men. We cannot educate." Another has said, "We turn out good scholars, but, for some reason, we do not produce good citizens."

A president of the Republic of Paraguay has recently declared:

Our secondary education is lacking on the moral side. Our young men learn many things, but we do not inculcate in them the essential principles of human conduct. Furthermore, the encyclopedic learning which fills their brains inspires a disdain of all activities which are not puerile or an empty lyricism.

Beardless youths get possession of daily papers and magazines and write on social, literary, and historical themes with all the gravity of academicians grown gray over their books.

This is not the fault of youth, whose ambition is noble but somewhat mistaken, simply because their teachers have not been able to inculcate in them that sense of reality which is essential.

Unfortunately, those who have the care of souls are more interested in their work of proselyting than in elevating the mind of our youth to a noble and austere conception of the reality of life.¹

From the side of thinking students, we may quote the words of one but recently graduated from one of the South American universities. In what we would call his Commencement Address, he voiced his sense of the lack of moral education in words that should move to action those who are responsible for the training of these young people. In part he said:

There is a universal profession, which is that of being a man. To be a man is the final end of every human creature. To form a man is the primary function of the university. And yet we, newly-admitted to our professions, say farewell to these scenes of our labors in the classroom with the bitterness of spirit which comes from being obliged to confess that we have received no such instruction. Masters of a world of ideas, we are yet wandering in search of a moral ideal. In our march toward the Unknown, will our gross natural instincts be a sure guide? Although we are to exercise a tremendous influence in our contact with others, our teachers have failed to point out to us the ethical end of our own personality. Thought is a force, a force that builds up or tears down. In order that ideas may have a constructive value, it is

¹ Eusebio Ayala, quoted in *La Mañana*, Montevideo, April 16, 1922.

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necessary that they have a healthy and solid orientation. For this, I believe, and it is my most fervent desire, that the university should develop a more efficient program in the moral education of youth. . . . The university, if it will but place virtue on an equality with science, will have done much to harmonize moral values and will have made its most splendid contribution to its graduates as they set out on the rough highway of life.¹

Probably the whole situation may be summed up by saying that whereas the North American university is educational and social, rather than intellectual, that of South America is purely intellectual. Efficiency is the end sought in all instruction, with little thought of inculcating in the students the idea of service to their fellow men.

V. THE SITUATION OUTSIDE THE CITIES

Most of the above description of educational conditions refers exclusively to the situation in the large centers, such as the capital cities which are always favored at the expense of the outlying and country districts. In such capitals as Buenos Aires and Montevideo, but very little could be said in criticism of the school situation. Splendid, well-equipped buildings are occupied by throngs of well-disciplined pupils, and the teacher, in regard to his preparation for his work, would compare most favorably with the best product of our own normal schools or other centers of training. The almost universal custom of making all educational work a duty of the central or federal government, makes inspection and direction less difficult and tends to build up a well-ordered system that is more efficient than is

¹ *La Mañana*, Montevideo, February 1, 1921.

our own much looser method of school control. Many of the great public schools might be cited as models of their kind, as regards equipment and efficient instruction.

But the same cannot be said for the schools in the smaller centers and in the great interior where there is but a sparse population. Few well-prepared teachers will consent to remain outside the capital city, and the percentage of the school population that is actually under instruction is appallingly low. As was the case in our own Far West, not many years ago, it is impossible to place a school in each of the small communities, and the great estates employ thousands of families whose children, from generation to generation, never come under instruction of any kind. As a result of this lack of school facilities, as also because of the absence, in many countries, of a law which obliges parents to send their children to school, the total percentage of analphabets in each country is enormously increased. Statistics on this point vary, and, at the best, are unreliable, but it may be said that Argentina, with 38.8 per cent of illiterates in its entire population, makes the best showing and is closely followed by Uruguay which reports 40 per cent. The other extreme would be occupied by Bolivia, Peru, Ecuador and some of the Central American republics, where the illiterates easily reach a total of from 90 to 95 per cent. Probably Colombia and Venezuela would fall in this same class, as also Haiti and Santo Domingo, and the average illiteracy in the twenty republics cannot be less than 75 per cent.

This problem of rural schools is one that should increasingly interest the evangelical missions, since it is here that they could meet the greatest needs of the people.

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Heretofore, it has been the custom of the mission boards to locate their schools in the capital and other large cities, where they have done a very excellent and very necessary work, but a work that largely parallels or duplicates that of the government or the official church. In the rural districts the mission school would do a less conspicuous but a much more needed work, and its final contribution to the intellectual and moral uplift of the country would be greater. If the Montevideo Congress,—which will be spoken of in detail in a later chapter,—in its discussion of educational problems, can work out a clearly defined program of school and community activities for the rural sections of South America, it will have justified the time and money spent in making possible such a gathering—provided, always, that such a program is afterward translated into action.

VI. THE SCHOOLS OF THE EVANGELICAL MISSIONS

No apology is needed for the establishing of educational institutions by the various evangelical missions in Latin America. These schools have been opened, as in all mission lands, as a legitimate and necessary complement of other lines of work, and in many countries they have served as a model on which the great state systems have since been projected. Should an apology be deemed necessary, it may be found in the facts so briefly presented in the foregoing pages.

An Argentine writer has said: "The two great calamities of the colonial period were contempt for work, considered

as a punishment imposed by sin, and fear of knowledge, regarded as a risk for the salvation of the soul. This is why Christianity, which began by being the religion of the humble, changed into the religion of the powerful." There may have been more excuse in the colonial days for looking on knowledge as a risk, but any nation or group of nations that, in three centuries of colonial and one of independent life, has not been able to lead into the light of literacy more than one fourth of its population, needs help. And any nation or group of nations that, in the same time, has not been able to formulate a system of education that will lead students toward, rather than away, from God, needs spiritual assistance. Granted all the condoning circumstances that may be recognized, such as the youth of these republics, the financial handicap, and the scattered population, as also the forward look of present-day statesmen and people and the notable advances made in recent years in some countries, yet facts still show the need of sympathetic and organized help if these young nationalities are to throw off the incubus of illiteracy and at the same time maintain alive and vigorous that faith which alone can make them great.

The program of the mission school, if it is to be acceptable to government and people, should be one of complement and cooperation rather than of competition, and the attitude of those in charge that of helpfulness. School people, whether missionaries resident in this or that country or visiting commissions, who give the impression that they are experts sent out to criticise existing methods and to show these peoples how to manage their schools, will not, in all likelihood, report much progress.

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But those who come in the spirit of students of existing programs, and who are willing, at the same time, to contribute all possible from their own store of knowledge and experience will find a warm welcome and will be enabled to do a good work.

Most of the men and women who have come out to give their lives to the promotion of Christian education in Latin America have come in this spirit, and it is due to them that the evangelical schools have been able to make such an important contribution to the work in general. The task has not been an easy one, since they have been compelled to fight against tremendous odds, some of which, at least, are peculiar to this field.

1. *The financial handicap.* Chief among the difficulties of the mission school has been the financial handicap. This is probably true of such schools in all lands. In Latin America, among modern peoples of European ancestry and traditions, the problem is more acute than in some of the lands of the Orient. While the State and dominant Church have gone rapidly forward, especially in the last few years, perfecting programs and securing better equipment, the mission school has too often been obliged to continue using buildings and equipment provided twenty-five or more years ago and now altogether inadequate or even made unsightly by constant use.

Moreover, in the attempt to reach self-support, the school has been obliged to offer opportunist programs which would attract paying students and efficiency has thus been prostituted to necessity. In view of the many pressing demands for mere up-keep, as well as for the necessary expansion, if we are to keep pace with state institutions,

boards and missions must soon be prepared to make enormously increased grants in the yearly budget, or adopt plans for cooperation in school work that will divide the burden. Intensive rather than extensive education is now demanded, and one well-equipped, well-staffed, thoroughly organized, and well-attended school or college will be a much more acceptable representative of evangelical Christianity than a half-dozen down-at-the-heel institutions that lack the above named characteristics. No one expects a school or college in the homeland to be self-supporting. Why should the impossible be demanded from those on the mission fields, where competition is increasingly strong and the need of high-grade education doubly pressing?

2. *The problem of the staff.* To an extent that does not seem to be equaled on other mission fields, there is also the ever-present problem of staffing the schools with Christian teachers. The lack of such national teachers and the inability of the mission school to pay the high salaries which are offered by the government, even when such might be found, have seemed to make necessary an unusually large staff of North American educators. This would not be bad, as a temporary measure, were it possible to secure long, and hence efficient, terms of service from the young people who come out to this work. But it is the exception to find teachers who have returned for even a second term of service. Most of them remain on the field from two to five years,—just long enough to acquire a working knowledge of the language and thus to be of real service,—when they go home, on furlough, or for other reasons, and are lost to the work. One mission reports

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that for four of its schools on the west coast of South America, one hundred and six different missionary teachers were employed in a period of ten years. The reasons for this frequent change are various. Some find the work too hard. Others declare that it is too easy, since, in view of the modern conditions under which they live, they find no demand for what might be called sacrificial service and deliberately prefer harder fields. Not a few, especially in countries where climatic conditions are hard,—as in the highlands of Bolivia or in the *tierra caliente* of the tropics,—break down under the strain and are invalided home. A few, no doubt, choose Latin America as their field under the spell of the romance that seems to hang over these lands and because of a desire to travel. Naturally, all such soon find romance to be lacking and in its absence soon tire of the routine of school work and start homewards.

Not a few, however, have returned again and again to their work, and these are the men and women who have built up the strong educational institutions which do honor to the evangelical work as a whole, and who have written their lives indelibly into the hearts and characters of hundreds of young people. Emerson is quoted as declaring that “an institution is but the projected shadow of an individual,” and this is true in Latin America, to an extent that even the Sage of Concord could hardly have suspected. Every evangelical institution which is today a power in the community in which it works, has had the benefit of from fifteen to thirty years of continuous service from some one man or woman whose very heart’s blood has gone into the work of its organization and administration. And the call today is for young men and women who will come

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to these schools to give a life-time of devoted service, rather than for those who seek merely experience in a short term of service in order that they may pass on to more lucrative positions.

VII. TYPICAL EVANGELICAL SCHOOLS IN LATIN AMERICA

There is now not a single republic of Latin America in which one or more evangelical missions have not opened schools, and these centers of education dot the map from the Rio Grande to the Straits of Magellan, and throughout the various islands of the Caribbean.

In these necessarily few pages there is space for but a short description of some of the more essentially typical schools, in order to give the reader an idea of the different phases of educational work being done in the several countries.

1. *Argentina.* The outstanding evangelical school in this country is the "American College" in Buenos Aires. It is unique in that it is a union institution, jointly maintained by the Methodist Episcopal Board of Foreign Missions and the United Christian Missionary Society. It is also typical of the very few mission schools in Spanish America that have incorporated with the national system of education, since it has full primary and secondary courses which conform to those of the Government and prepare their students for the bachelor's degree and the professional courses of the university. It was founded in 1913 as a Commercial Institute, but has since broadened the scope of its studies, has twice outgrown its quarters, and

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is at present planning another move to larger quarters. As a union institution, it has experienced its share of the difficulties of adjustment which inevitably accompany such a combination of forces, but has been able to do a much wider and better work than would have been possible with only one Board back of it. It now seems to be on the threshold of a period of very great usefulness. There is registered each year a total of some four hundred students. Its constitution defines the purpose of the school to be the development "of Christian character in the students by means of a thorough education under trained teachers."

Of an entirely different character, yet unique in their field of work, are the "Argentine Philanthropic Schools and Institutes" also in Buenos Aires, and generally referred to as "The Morris Schools" in honor of the founder, the Rev. William C. Morris, an Anglican clergyman. They were founded about thirty years ago as distinctly evangelical schools, but in order to exercise a wider influence and secure a more generous and more permanent support, adopted the new name and became incorporated under the laws of the republic. Nothing of their Christian character has been lost by the change of name, and they reach the poorest children of this great metropolis of nearly two million inhabitants, who, in general, would not otherwise receive instruction. Over one hundred and twenty thousand have been admitted, most of them entirely free of charge. There are now eighteen schools in the group, with an annual attendance of over six thousand children. They are maintained by voluntary contributions, and both the National Government and the municipality of Buenos

Aires have generously given to their support. In many cases the child is provided with clothing and food, and the school reaches out into the home and helps the entire family to a higher standard of living. As institutions that help the very poor, with no dependence on a mission board for financial support, they represent a type that is all too scarce in Latin America, and which might be established in every great city.

2. *Brazil*. The most important evangelical educational institution in Latin America is MacKenzie College, an independent Christian institution, in Sao Paulo, Brazil, and it may be taken as the goal in type toward which many others aspire. Its history is most interesting, and has been summed up for the author as follows:

In 1871 the Rev. G. W. Chamberlain founded a primary school in Sao Paulo to educate Protestant children persecuted in the then priest-inspected school. The school stressed co-education, absolute democracy, American methods adapted to Brazilian circumstances, and the use of the vernacular. In a few years prejudices were overcome. In 1884 Dr. H. M. Lane took charge and his wise counsel strengthened the organization. In 1889 it was the leading school of Sao Paulo and served as a model for the republican reorganization of the state school system.

In 1891, the high school classes were separated and a college was planned under the University of the State of New York, with three courses, Literature, Pure Science, Applied Sciences. Pure Science never had a matriculant, and the Literary course was dropped when the Brazilian church accepted high school preparation for theological study. Applied Sciences developed steadily.

In 1920, during a general effort to regulate the exercise of the professions, a law was proposed which would have rendered MacKenzie diplomas valueless in Brazil. The school applied for an exception to the law, and the Brazilian government extended full recognition and registered the diplomas already given.

The present organization includes a grade school of seven years,

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carrying, because of the phonetic language, the eight years of the New York State Course (690 pupils), and two four-year high schools, commercial (170) and preparatory (250). The preparatory completes minor mathematics, preliminary sciences, language work and history for technical students. The commercial course prepares assistants for bookkeepers and correspondents.

The courses of college grade are two years normal, two years for accountants, one year for specialized correspondents, two years Literary, three years Industrial Chemistry, five years' course in Civil, Chemical, and Architectural Engineering, and a six years' course in Electrical Engineering (174 students). College graduates receive two diplomas, one under Brazilian law and another from the University of the State of New York.

The system is self-supporting. Since 1900, mission aid has not equalled free tuition given ministerial candidates, children of ministers, etc. At present endowment funds received from the sale of property unusable for school purposes meet this expense. Education is offered the general public at reasonable rates, and every respectable father has the satisfaction of knowing that he is paying his child's way and that there is no proselytizing hook baited with cheap tuition.

As to the place which the college holds in the esteem of the public men of Brazil, the following, which was published in *The Continent*, of New York City, may be quoted:

A great change has come over us here in Sao Paulo. We firmly believed that scientific thought and religious thought were incompatible or equally hostile. We have, however, found that religious thought is perfectly compatible with the most efficient scientific thought. You people at MacKenzie do not parade your religion, but you have it and make it felt and stand for it on any suitable occasion, and you are doing the best scientific training that is being done in Brazil today. For myself and many of my friends, I can say that we are convinced that the incompatibility of scientific thought is with a certain type of religious thought and not necessarily with Christianity. You can safely say to any intelligent audience in Sao Paulo today that God the Creator is the Governor from whom, by whom, and to whom all things pertain, without exciting a sneer on the part of the thoughtful men.

3. *Chile.* In this republic the "Instituto Inglés" of the Presbyterian Board, in Santiago, may be taken as representing the type of mission school which has largely emphasized the teaching of the English language in its curriculum. Established nearly fifty years ago, it has educated a large number of Chilean youths who now occupy prominent places in the business and social life of the country. For a number of years it followed the national program of studies, then changed to what was practically a North American grammar and high school. It was during this period that it met with the greatest favor from the public and registered the largest number of students. Recently, the program has again been made to conform to that of the Government, and the students are now prepared for examinations in the State University. The Chileans, as a maritime people, well merit the name "The English of South America" and have shown decided preference for an education that stressed the teaching of the English language. For this reason all mission schools in that country have offered programs in which this language has been given unusual attention, and in some cases, has served as the medium of instruction and the language of the playgrounds.

The "Instituto Inglés" also represents to an unusual degree the type of school which has depended very largely on "short-term missionaries," or "contract teachers," for the bulk of the instruction. Young men have come out from North American colleges and universities for periods of from two to five years and have given good service in the work of the classroom and in the general care of the students. But all such feel themselves handicapped

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through their lack of Spanish and generally finish their contracts and return to the States, just at the time when they are beginning to render most efficient work.

This plan has also produced bad results financially, because of the variations in exchange. Since the school receives its income in local currency, in which the dollar is worth about ten pesos, the payment of travel and salaries in American gold proves to be very much of a burden and eventually must come to be impossible.

It is in Chile that a most generous attempt has been made to stimulate agricultural education by the purchase and equipment of a large school farm for the purpose of training young men of the farmer class, under Christian auspices, to become managers of farms and experts in all lines of agricultural work. This school known as "El Vergel" is located near Angol, in the agricultural region. The Methodist Episcopal Board has financed it very generously, and the experiment is meeting with a cordial reception in the minds of many who have never been attracted by any other form of evangelical activity. A wealthy land owner, in a near-by community, who is not at all interested in the work of Christian missions, recently expressed his convictions that no other one thing ever done in Chile, by any organization, "gave such promise of helpfulness to the country at large." There is a widespread feeling among missionaries and other groups who are interested in racial uplift, that Christian activities may well take some such form, particularly in countries that, like Chile, are largely agricultural, and whose people know little or nothing of modern methods for the development of these natural resources. The results of the work of this

school farm in the enrichment of life through labor and more efficient methods will be awaited with interest.

4. *Mexico.* The Evangelical Seminary of Mexico is a Union institution supported by eight different boards representing the Methodist, North and South, Presbyterian, North and South, the Disciples of Christ, the Congregationalists, the Friends, and the Young Men's Christian Association. The first five students who applied for admission were from five different denominations. The building which it occupies is in the heart of Mexico City and has become the center for all kinds of evangelical gatherings. The first floor is occupied by the editor of the Union paper and the manager of the Union press and the agent of the American Bible Society. The second and third floors are taken up with the Union Seminary, whose chapel is in daily use by cooperative committees and conferences of various kinds.

The Seminary has an average enrolment of thirty-five students. It has three North American professors. The president is the Dean of the Missionary Corps in Mexico and has served nearly forty years as a missionary. He is still, however, one of the most active men in Mexico and is looked to for counsel by all the workers. The Seminary has also some five Mexican professors who give part of their time to this work. Most beautiful harmony pervades the Seminary, and as its graduates are sent out from year to year, the spirit of unity is being more and more felt among the evangelical churches of Mexico.

The Seminary is now making an effort to develop a property of its own. Twelve acres have been bought recently in one of the most beautiful suburbs of the city.

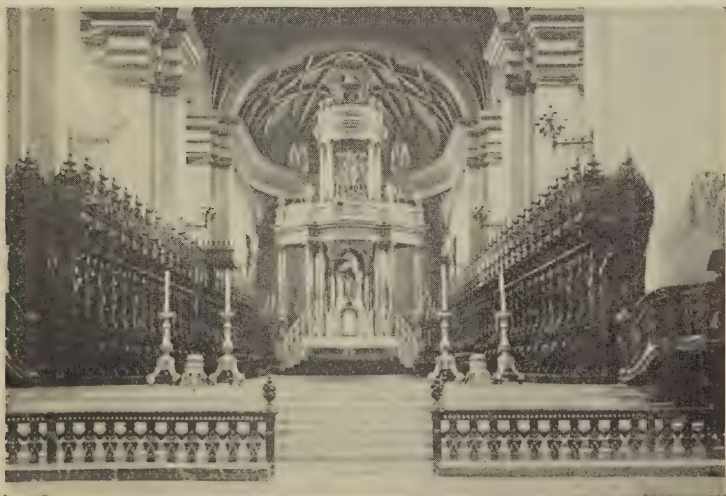
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This Seminary is only one of the Union theological schools located in Latin America. The others are in Porto Rico, Chile, Brazil, and Argentina.

Mexico also has a project which is undoubtedly the most striking example of that which can be accomplished in the preparation of Christian teachers. It is the work that is being done by the Methodist Normal School for Girls, in Puebla. This school has been in operation for forty years, and its enrolment sometimes reaches seven hundred pupils. Its primary object has been to train teachers for the evangelical day schools which, scattered all over Mexico, under the auspices of the various evangelical missions, are the leaven that is helping to raise the mass of Mexican village life.

The Mexican government is now projecting a rural educational system, which may make unnecessary many of the day schools now maintained by the missions. In that case, the Normal school may find its work in supplying Christian teachers to these schools. This has been done in the past, also, and the pouring into the Government schools a steady stream of teachers who are actuated by the ideals of Christian democracy and service, learned in the Normal school at Puebla, has already had its effect on the country at large.

Wherever they work, after graduation, the Puebla girls are members of the Alumnæ Association and, as such, are bound to realize certain common alumnæ ideals. In village, town, or capital everyone is pledged to work for the education of mothers, as well as children, for night schools for the unlettered, for temperance reform, for social



TYPES OF ROMAN CATHOLIC CHURCHES IN LATIN AMERICA

Calvary Church in Guatemala City. The people often climb the long stone steps on their knees, to do penance.

The high altar in the Cathedral at Lima, Peru, dates from the days of the *conquistadors*, and it is typical of the magnificent churches in the great cities.



STUDENT BODY OF THE AMERICAN COLLEGE, BUENOS AIRES

This is a union missionary institution whose purpose as stated in its constitution is "the development of Christian character in the students by means of a thorough education under trained teachers."

purity, in brief, for the Christianizing of community life. This is the ideal of all the school—to turn out graduates capable of being all things to all types of men, women, and children—a type which is both Biblical and realizable, and, best of all, being actually realized every day.

5. *Peru.* On the high cold plains that surround Lake Titicaca, we find the most extensive and most constructive piece of educational work that is being done for the aboriginal races of Latin America. The work in this region under the Seventh Day Adventists is divided into the usual educational, medical, and evangelistic departments; but it is in education that the missionaries have boldly launched out along new lines. The majority of the teachers have been raised up from among the Indians themselves, and one missionary to every ten or twelve native teachers acts as instructor and superintendent. The buildings are of the most primitive and simple construction and, in most cases, have been erected by the pupils themselves, who have thus learned in a practical way something of the art of building. In one case, when labor was lacking, sixty-five teachers who had gathered at Juliaca, on the borders of Lake Titicaca, to attend a normal institute, undertook the work and carried the construction of the building to completion.

In these schools, in addition to the instruction in ordinary branches and in the Bible, much stress is laid on industrial training; and carpentry, black-smithing, and farming are taught in a practical manner under trained teachers. The whole region is being helped, and government officials who are familiar with the situation are loud in their praises of the work that is being done. The Indian has had suffi-

cient mysticism from the teaching of the dominant Church of the country, which has done little for his material uplift. Its simplest doctrine is generally beyond the comprehension of his childlike mind, which has been deadened both by the use of coca leaves and the absence of sufficient food and clothing. Recognizing these facts, the missionaries have endeavored to give him that industrial training which will benefit him physically and materially, and, at the same time, they have not omitted the instruction which has to do with the soul. Indian America needs to have this type of school indefinitely multiplied.

6. *Uruguay.* One of the best-equipped and most efficient schools for girls in all Latin America is "Crandon Institute," in Montevideo, under the Woman's Board of the Methodist Episcopal Church. Within the last few years a splendid site has been secured in an attractive part of the city, and a building erected which has few equals among the school buildings of Latin America. The regular course of study provides the students with about the equivalent of a high school preparation, and also leads up to admission into the State University. There are also special departments of Music, Physical Culture, Business, Domestic Science, and a training course for teachers, each under the direction of a specialist.

The registration of more than four hundred comes mainly from the best families of the country, but provision is also made through scholarships for many girls who could not otherwise secure an education.

The atmosphere of the school is Christian, without that sectarian tendency which often creeps in, and the Institute is one of the leading examples of that type of school which

is doing so much for the Christian education of women in Latin America, and whose importance cannot be over-valued.

VIII. THE LATIN AMERICAN STUDENTS IN THE UNITED STATES

Related to this whole question of education in Latin America is a problem which has its setting in our own land. The tide of students from the other republics of this hemisphere, which formerly set toward Europe, was deflected toward the North by the World War. The number who go each year varies greatly, but there are generally from one to three thousand scattered among our institutions of learning.

They form a proud, sensitive, very nationalistic group, and it would be too much to expect that all would be satisfied with the treatment received at the hands of their fellow-students or society at large. Yet their presence in our schools creates a problem, especially for religious leaders, which cannot lightly be thrust aside.

Someone has made the rather startling statement that of the ten thousand students who annually go to the United States from non-Christian lands "more lose their faith in college than are won to Christ in the same year." Possibly the same statement might apply to the students that come from Latin America, from lands that we call Christian, since many such students have been educated in mission schools. On entering the institutions of North America, not a few are disillusioned and cruelly shaken in their faith.

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They are compelled to question the sincerity and efficiency of the Christian churches, as they witness the daily life of fellow-students and of our citizens in general. They cannot fail to note the seeming worship of the dollar and of pleasure in all its forms, the lack of purity and high ideals among many whom they meet. If they go from missionary institutions, they miss the warm Christian friendship of the missionaries, and even hear mission work of all kinds decried as unworthy of the attention and energy of thinking people. And, particularly as regards Latin America, they are likely to hear their countries and civilization misrepresented by returned travelers,—sometimes even by missionaries in their addresses before churches,—and they rightly become indignant.

The problem affects not only the students in question, but reaches much farther. These thousands of young people are to return to their own countries. They will report conditions as they saw and understood them. They may be mistaken, even warped in their judgment. But their reports will be accepted, rather than the word of the missionary, and will do much to neutralize his efforts.

Groups of foreign students feel the need of organizing in order to maintain their own traditions, and it is unfortunate that some are no longer willing to accept the leadership of our Christian organizations in this work. The Latin Americans, in particular, have organized for the purpose of maintaining their own traditions and manner of life, and resent the intrusion of foreign help or suggestion. The "First Congress of Latin American Students" was held in Springfield, Mass., in 1923, and its optimistic leaders hoped that it would mark the beginning of a larger

student movement. But unfortunately it has not been followed up by aggressive work.

Such movements should be taken seriously by all who are interested in these bright, lovable young men and women who come up from our neighbor republics, and allowances made for their high-spirited defense of their own national ideals. Too many of our students and even older readers have judged all Latin Americans by the somewhat questionable heroes of the tales of O. Henry—his *Cabbages and Kings*, for example—and refuse to believe that real culture exists in these lands or that it is worth while to treat with any degree of consideration the representatives who study among us.

Among those who have rendered valuable service to Latin American students is the Committee on Friendly Relations among Foreign Students, the importance and value of whose work cannot be overestimated. The Young Men's Christian Association has its forces at the disposal of arriving students and willingly aids them in reaching their destination and in any other way possible. Other organizations have also done their part. But the problem goes deeper. It cannot be solved through any organization, however helpful and willing it may be. It must rather take hold on the consciousness of our own student body in our colleges and universities. For the life that the students from Latin America will reflect when they return to their own homes is the life that they have found in our institutions, among our own young men and women, with whom rests the solution of the problem.

V

THE RELIGIOUS SITUATION

The different groups that will use this book will probably represent very different attitudes toward Roman Catholicism. Most of us have inherited or acquired prejudices for or against that Church which are not based on very wide knowledge of facts. Moreover, many who may know Roman Catholicism in Europe or the United States fairly well have little acquaintance with its development in Latin America. The most profitable discussions will occur in groups where more than one point of view is represented. Under the circumstances, has Protestantism any business in Latin America? Is Protestant missionary work justified among other than non-Christians? Is any branch of Christianity justified in proselytizing from any other? What do you consider the ideally correct attitude for Protestantism to take towards Roman Catholicism in Latin America, in view of its conditions? What are the dangers in such a situation, and what measures would you take to avoid them? What type or types of Protestant Christianity are most needed?

The religious situation in Latin America is, in one sense, complex and difficult to understand. In another, it is easily explained. Much of the complexity results from a different interpretation of the term "religion." For the evangelical Christian, in theory at least, it signifies inner life and communion with God. For the Roman Catholic, it has to do with strict compliance with the ritual of and obedience to the demands of the Church. In the latter case, religion is static. In the former, it is alive and continually changing in its content and objectives. And it is the formal, mechanical type which has so tragically broken down in the life of the people, which has not eventuated in right living, and which is largely responsible for the existing divorce between religion and morals.

The problem consists in making the transfer from an inert past to an active present by the introduction of new currents of thought which will either vitalize existing forces or introduce new elements and a new orientation as substitutes for the old.

The ease of the explanation of existing conditions thus springs from the fact that they are almost exclusively due to the action and influence of a single Church during the more than four hundred years that these countries have been in existence, either as colonies or republics. A study of the religious situation in Latin America thus becomes, in reality, an attempt to define the influence of Roman Catholicism as it has been projected into these lands, and it would not be complete or understandable were such an attempt omitted.

As in no other part of the world, at no time in history, a single branch of the Christian Church has exercised a supreme and untrammelled spiritual hegemony over growing colonies, and this in the midst of the development of the life of the largest and most homogeneous group of free nations in the world.

The Greek Orthodox Church is but rarely represented, and that only in recent years and in the largest centers, where it ministers exclusively to its own people. Protestantism has had its greatest extension in the last quarter of a century and is still considered by many as an exotic which will never take deep root in this somewhat uncongenial soil. Spiritualism, Positivism, Theosophy, New Thought, and similar cults have made but a negligible impression on the community at large and have attracted, as a rule, only a few dissatisfied Roman Catholics, who, in

the end, are likely to return to the fold. Consequently, no one of these forms of religious thought can take to itself credit for assets in the present religious situation, nor yet can it be blamed for liabilities that may appear.

The Holy Roman Catholic Apostolic Church alone has been on trial and alone must answer for the religious conditions that have been created under its ægis. At least 98 per cent of the non-pagan population is claimed as its own, through baptism in infancy. It considers the pagan aborigines as belonging peculiarly to itself and strongly resents any attempt on the part of others to bring about their evangelization. Consequently, this study resolves itself into an investigation as to the inheritances received from this Church in the past, its present standing and influence, and the hope it offers for the solution of present and future social and spiritual problems.

I. THE INHERITANCE OF THE PAST

1. *Initial attempts to evangelize.* The Church began its work on the west coast of South America and in the lands that lie to the west and north simultaneously with the entrance into those territories of the armies of the King of Spain. The first priests to arrive were, for the most part, chaplains in the army, with very definite duties to perform. As the army disappeared, those who were left behind turned their attention to the ever-increasing Spanish and creole population, and only a very few became known as defenders of the aborigines. Chief among such was Bartolomé de las Casas, an intrepid Dominican friar, to whose reports was largely due any effort made by the

Crown to better the situation of the Indians. In the sixteenth century Toribio de Benavente also traveled, on foot, throughout Mexico and Central America, preaching to the Indians; and Pedro Claver became the ardent defender of the thousands of Negroes who had been thrown on the coasts of New Granada by slavers.

But these men were exceptions. The red man and the black man were neglected while the Church gave its attention to the European population. Thus, attempts at evangelization of the non-Catholic population were but sporadic and ephemeral and gave few results.

On the east coast of South America, missionary work began in Brazil. Six Jesuit priests disembarked with the Portuguese governor in the port of Bahia, in 1549—only fifteen years after the founding of this militant order by Ignatius Loyola. Scarcely had they landed, when a struggle began between their order and the civil authorities, which lasted until all Jesuits were expelled from the dominions of Portugal in 1759. From the coast region of Brazil many had already moved into the interior, some going as far as the forests of Paraguay, where others of the same order, under authority from the King of Spain, had founded a great system of schools and churches. There had developed what seemed to be an empire within an empire, and thus they were a menace to the throne which had given them their charter. In 1767, Charles III, King of Spain, followed the example of his brother monarch and issued a decree expelling the Jesuits from his dominions. Meanwhile, other Church Orders had arrived, and the work of holding the new region for Spain and Portugal went ceaselessly forward.

2. *Consolidation of the power of Rome.* During the more than three centuries that these Iberian monarchies controlled their colonies in America, the Roman Church succeeded in imbedding itself in the national life and consciousness to such a degree that it easily ruled supreme over the civil power. Branches of the Holy Office of the Inquisition were established and did valiant service for the Mother Church, especially those of Cartagena and Lima, where hundreds went to death in order that the Church might profit by their fortunes. To such an extent did religion dominate the life of the colonies that the oath of office was administered to the Viceroy by the Arch-inquisitor, and the representative of the King promised to serve the Church, first, last, and always. That is what an Argentine writer has called "the degradation of man for the glorification of God."

When the colonies broke away from the mother countries and became republican in government, the Church had developed such strength that it could compel every one of these new nationalities to declare that "the religion of the state is the Holy Roman Catholic, to the exclusion of all others." In consequence of such legislation, only Catholics could be buried in consecrated ground, and only a Roman priest could legalize the marriage bond. To bring about the repeal of such legislation and secure civil cemeteries, civil marriage, and other social reforms, has been the task of liberal governments.

But all such legislation has been secured only after a bitter fight with the forces of the Roman Church, which, in Latin America, as in all the world, have steadily aligned themselves against liberty of thought and action and have

served as a powerful solvent of loyalty to State laws and institutions.

However, the fight has been carried forward and State constitutions have been so changed or interpreted that there is now liberty of worship in all countries, and in a number of republics—for example, Brazil, Uruguay, Mexico, Panama, and Cuba—there is absolute separation of Church and State. Much of the success in securing such legislation is due to the liberalizing and educative influences of the evangelical missions, whose representatives have steadily refrained from political affiliations, but have as steadfastly led in the fight for freedom of worship and liberty of social action.

II. THE PRESENT SITUATION

1. *The liabilities of Rome.* In summing up the present religious situation in Latin America, we can do no better than set forth the liabilities and assets of the dominant Church as it exists today in these lands, in order to estimate its power for future service. Because of its strongly entrenched position and its overwhelming numerical advantages over any other organization, the spiritual future of the peoples of Latin America will depend very largely on the attitude it may be expected to assume toward the social and religious problems which become more and more acute with each passing year. In view of its somber inheritance from past centuries, may it be expected to react against this accumulation of ultra-montanism, or will its hierarchy hold it to its usual and accustomed lines of action?

Unfortunately, we find that there is but slight change from the spirit manifested in the past. Isolated as this branch of the Church has been from modern currents of thought, unaffected even by the Catholic revival which occurred during the first half of the nineteenth century, it is not strange that it finds itself in practically the same situation that it held in Spain and Portugal in the early part of the eighteenth century, or even further back in history. Then, as now, in those countries it was decidedly below its own level in France, Germany, and Italy. The priesthood is still very largely recruited from the countries of southern Europe, and its members too often have failed to give in their own lives that example of even common purity which the people have a right to expect. Emphasis has been laid on dogma and the externalities of worship, and spiritual power and influence have accordingly been lost. Alliance has been made with the monied aristocratic classes of society, and the laboring classes have been not only neglected, spiritually, but deliberately held to a bondage of poverty and illiteracy.

This spirit has resulted in producing a situation which demands help from other sources, if Christianity is to be of real service to the people of Latin America, and some of the principal points of need must be mentioned.

(a) *There is still much unoccupied territory.* This would indicate that there has been a lack of missionary zeal, mainly due to the desire of the Church to make sure of its position in the large centers, to the neglect of the great interior. In Paraguay, for example, recent statistics show that there are but eighty-four priests to the entire republic. Forty are located in Asuncion, the capital,

where they minister to about one hundred thousand people. This would leave only forty-four to serve nine hundred thousand people in a country as large as all New England, in which means of communication are almost completely lacking. Is it any wonder that there are still tribes of savage, pagan Indians in Paraguay?

In Bolivia, which has an area equal to a little more than the combined areas of Washington, Idaho, Oregon, California, and Nevada, and a population of almost three millions, it is reported that there are but three hundred and twenty-eight parish churches, and that of these, eighty-three are without priests. Chile reports one priest to every eight thousand people of the population, the great majority of them in the cities. This, or a similar proportion, would hold in every country, since, as a rule, the large centers are abundantly supplied with churches, but the interior has been slighted, if not altogether neglected.

As a result of this policy, the millions of pagan Indians attest to the lack of missionary zeal on the part of the only organization of Christendom which has had access to them during the past four centuries, and today constitute one of the most striking challenges that has come to organized Christianity.

(b) *The Church is no longer considered a spiritual power.* Whatever it may have been in the past, Roman Catholicism in Latin America no longer functions spiritually. Reference has already been made to this fact, but it is so tragic and so startling that further explanation must be made.

By the overwhelming majority of influential thinking men, the Church is looked upon as an Old World affair

that may safely be left alone so long as it does not interfere in the game of politics. There is a certain glamor about it, for it savors of a mighty past, and its name recalls brave deeds of noble men and women. But it is a relic of the past, rather than a prophecy of the future. It is ridiculed more often than defended. This fact is fully recognized by leading Latin Americans, most of them members of that communion, although they may hesitate to confess it outside their own circles.

One such, a professor in a university of South America, has said:

The Bible created Western civilization, educating Europe until the time of the French Revolution. At that time, its mission was ended. That which is said of the Bible up to the French Revolution may be applied to the Catholic Church up to the time of the Council of Trent. Now it is but a corpse that hangs on to life. In South America, as in Spain, its hold on life is due to politics. It constitutes, therefore, a serious danger for the moral uplift of these peoples. In South America, it is doomed to become more and more worldly and political. Religion, in this way, will become increasingly sceptical, ending in the creation of a society which will be not only non-religious, but anti-religious.¹

Another, a lawyer, writes:

Religion, as such, does not influence, and I doubt that it has ever seriously interested the lives of our people. So-called believers have never seen in it other than rites and ceremonies; unbelievers, nothing better than superstition. Consequently, religion has never furnished to the first-named any efficient control of conduct, nor to the second any matter worthy of serious attention. . . . Our Græco-Roman antecedents on religious matters are profoundly formalistic and widely separate from the God concept. The psychology of the Spanish people, which we have inherited, was shapen or mis-shapen through eight centuries of a death

¹ Documents of the Montevideo Congress.

struggle with Islam. That struggle which made the Cross the undisputed and incontrovertible symbol of national unity in Spain throughout the Middle Ages, suppressed all religious speculation, petrifying and perverting Christianity, making it more a matter of politics than of religion, more an emblem of war than of peace.¹

A priest is quoted as saying:

The Catholic forces in Brazil, Argentina, and all down the coast are in despair. They are absolutely without hope. They look upon the Church's tenure of power as a matter of time, and that a short time. I have heard many a discussion behind closed doors upon the situation, and all that was said bore this note of despair. The Catholic Church has not only lost its grip there, but even the Catholic Church knows it. I am speaking even of the native priests.

I do not think that the Church in any case reaches more than ten per cent of the people, and in many places this is saying too much. I do not believe that of the million people in Buenos Aires there are two hundred men at church on any Sunday.

There may be places in South America where this is true, but I do not think that it can be said that the priesthood is the most influential body in South America, and I know that its hold on politics is precarious and only for a time. Its hold on family life is not present, but inherited. The substance of religion is gone and only superstition is left. The priest is hated.²

The author would not accept this rather pessimistic view as to the number of men who attend church on Sunday, especially in Buenos Aires, since rather frequent attendance at mass in the Cathedral has convinced him that the percentage of men, at some of the masses, is as high as one would find in some of the churches on Fifth Avenue, New York, on an ordinary Sunday. Very few of them represent the influential classes, however, and the majority

¹ Documents of the Montevideo Congress.

² Quoted by Robert E. Speer in *South American Problems*, p. 150.

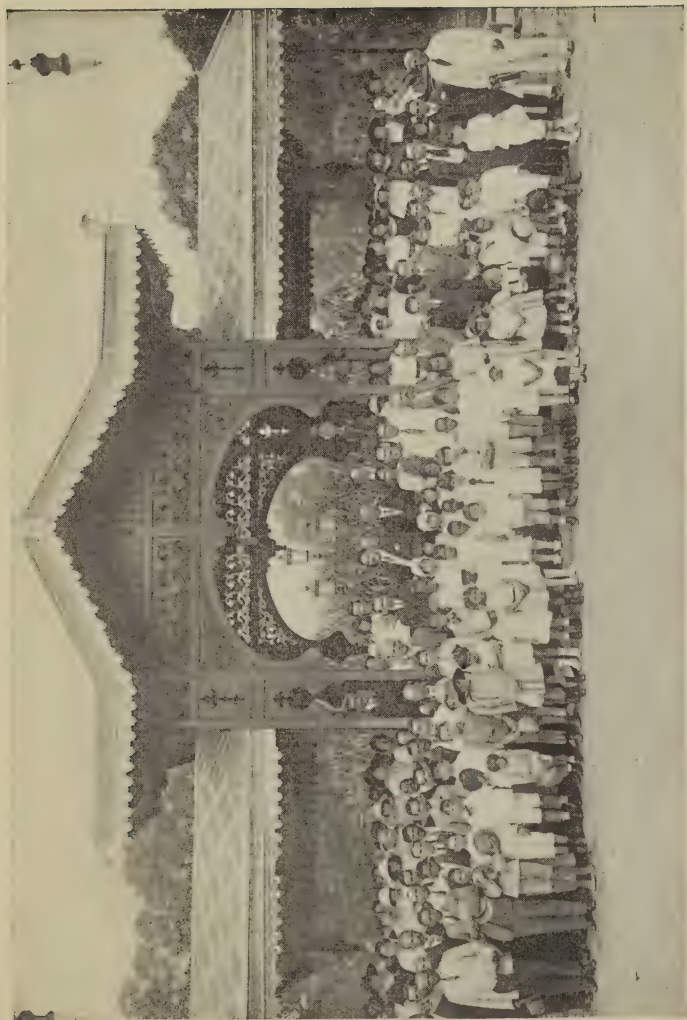
seem to consider the whole service, which is conducted in an unknown tongue and with much ringing of bells and genuflections on the part of the officiating clergymen, as a matter of curiosity rather than a help to the solution of spiritual problems. It is evident that the worship does not take hold on life and that it becomes interesting principally because of the display of color, the pungent odor from the swinging censers, the life-like postures of the images, the sometimes unusually fine music from organ and choir, and the gilded arches and dome of the Cathedral.

President Alvear, of Argentina, has been quoted very recently as saying, "I have become acquainted with Catholics in France, but I have never met a single Catholic in Argentina." Evidently, by "Catholic" the President meant one who really accepted the teachings of the Roman Church and on them built his spiritual life.

One of the strongest of recent condemnations of the Church, as a spiritual force in the community, comes from a very prominent national educator. He says:

The Catholic branch of Christianity in the Latin countries is one of the crudest forms of religious faith. It appeals to narrow and selfish motives and consequently attracts very few really superior characters.

Its priesthood is far from enjoying the same social standing as ministers do in the Anglo-Saxon countries. Very few young men of a high moral type freely choose that calling. The Catholic theological seminaries are being more and more deserted and the ecclesiastical authorities are at pains to fill their ranks. They fish for their men among orphans and poor widows' sons, at the price of a pittance. But the local seminaries cannot supply all the priests needed by the Church. Therefore, a large part of them are foreigners—Spaniards and Italians, painfully ignorant and totally foreign to our feelings and ideals.



AN EVANGELICAL CONGREGATION IN RIO DE JANEIRO



PROFESSOR ERASMO BRAGA, OF BRAZIL

Teacher, preacher, writer ; Secretary of the Brazilian Committee on Cooperation. One of the outstanding Evangelical workers in Latin America, loved and admired by all who know him.

Men of moral stamina generally drift away from religious activities as soon as they discover that the Catholic Church is chiefly a power-seeking institution and ignorance and superstition are her most fruitful allies.

Of course, women—especially those belonging to the “smart set”—are religion’s chief supporters. Most of them are sincere believers in the Church. This explains the fact that almost any social work conducted by women in these countries has a religious character. When I say religious character, I refer especially to the ecclesiastical connection between such movements and church and priest, rather than a pure religious motive by which their organizers may be prompted. Institutions governed by women are looked upon by the priests as a proper ground for proselytizing. Applicants for such assistance at such institutions have to avow the Catholic faith and closely observe its practises. Even at the city hospitals cases are known of Sisters denying help to inmates who do not submit to ritualistic ceremonies.¹

The writer of the above presents these few opinions from the many that might be quoted, not in a spirit of satisfaction at being able to do so, but rather in sorrow of heart. They simply mean that this great Church has lost a splendid opportunity, and that the future spiritual life of Latin America must be developed by others. What is needed is a religion which, as Harry Emerson Fosdick puts it, “unsnarls the tangles of the soul, cleanses and purifies the mind, organizes and unifies the life, and brings dynamic power and joy.”

(c) *The Bible is forbidden to the people.* In Latin American lands, wherever the Catholic Church has power to enforce its will, in spite of all declarations of the hierarchy to the contrary, the Bible is persecuted by the clergy, and its circulation is hindered or entirely forbidden. Now and then a version which has ecclesiastical approval may be

¹ Documents of the Montevideo Congress.

secured in the large centers, but at a price that is prohibitive except to the rich. A pious priest may sometimes circulate a few copies of some special edition, at a low price, but he is not encouraged by his superiors and the fact remains that, were it not for the Bible societies and the evangelical missions, Spanish- and Portuguese-speaking Americans would today, as in past centuries, be deprived of the Book.

Yet, probably, the lack today is not so much in the absence of the Book itself, as in the failure of the people to understand its teachings. Due to the work of the Bible societies and the evangelical missions, large numbers of entire Bibles and almost numberless portions have been sold or given away, but the religious sense of the people is so benumbed that its teachings are incomprehensible to the great majority. This is more tragic than the mere fact that the circulation of the Bible is discouraged by the hierarchy, for it denotes a lack in the psychology of the people which cannot easily be supplied. The power of many of the present generation to comprehend the value of Biblical truth is atrophied and cannot be restored.

Perhaps this is the best point at which to emphasize the conviction expressed by some who have studied the situation deeply, that what is now needed in Latin America is not so much the further dissemination of the Bible as a mere book, as the incorporation of its principles in the lives of its readers. Many who buy cannot read what is given them, and many who read cannot understand. If the English-speaking peoples after centuries of an open Bible still need interpreters of its doctrines, how much more do those of Spanish or Portuguese tongue for whom it has ever been a sealed book! What we need are not so much returns of

the number of books sold, as statistics of work really done in favor of public morality and of the cleansing of individual lives, due to its influence.

(d) *Mariolatry versus Christianity*. No one who knows the religious atmosphere of Latin America could doubt that the central figure in worship is Mary. The author has talked with many men and women who would want to call themselves faithful children of the Church, from the most highly cultured down to the poor shrinking Indian on the cold heights of the interior or the barefoot peon on the great estates, and, in every case, has found that the person who is the object of the deepest veneration is neither the Father nor the Son, but "Mary, the Mother of God."

Mary, as a woman, is more tender-hearted than her divine Son, and the ear of the Father is more easily obtained through her intercession. She was a virgin before, at, and after the birth of her Child in Bethlehem. Moreover, by a unique favor of grace, she was preserved from the stain of original sin and endowed with sanctifying grace from the moment of her own conception.

These teachings are religiously inculcated in the young, and it is no unusual sight, in some of the cities, to see an image of the Virgin carried through the streets and fervently kissed by children and adults.

How Mary is made the central figure of worship and represented as receiving homage from the Father and from the Son, as well as from the hosts of heaven, may be illustrated by a painting which was formerly hung in one of the churches in Caracas, Venezuela. In it she was shown in the act of receiving her crown as Queen of Heaven, from

the hands of the Father and the Son, one standing on either side of her and placing the crown on her head. A white dove represented the Holy Spirit as suspended above her, and a group of angels looked on in rapt adoration.

This painting has, in recent years, been kept from the view of the general public, due to a reference made to it in a sermon preached by one of the evangelical missionaries of the city, but it may still be seen by the faithful. Another painting in a church of the same city represented the Virgin as a French ballet dancer, but, for the same reason, it too has been withdrawn from public gaze.

One of the catechisms of the Church gives the following directions for her worship:

Whom should we in particular honor and invoke, above the Angels and Saints?

Mary, the blessed Virgin, and Mother of God.

Why should we particularly honor and invoke Mary?

1. *Because she is the Mother of God, and therefore surpasses the Angels and Saints in Glory.*

2. *Because for that very reason her intercession with God is most powerful.*

(e) *Idolatry is inculcated through the worship of images.* Not only is the Virgin Mary represented in the churches and chapels, and even along the public streets, by images of different sizes and made from different materials, but the saints also claim attention. Many images of Christ may be found, some of which are said to have miraculous power, and these images, whether of Christ, of Mary, or of the saints, are worshiped by the ignorant peasantry as such, rather than for what they represent.

The author is perfectly aware of the fact that no edu-

cated Roman Catholic will admit this statement as true. But ignorant Roman Catholics are quite as literal in such adoration as is the pagan who bows down before his gods. Religion is not, for such, a thing of the spirit, but is narrowed down to that which may be seen and becomes intolerant and bigoted. Without his image, the ignorant worshiper is lost. When he leaves it behind, as in the case of a pilgrimage to a shrine, he leaves behind all that it represents.

Another has well described this feeling of loss in the story of his visit to the shrine of the Black Christ of Esquipulas, in Guatemala. He says:

One of the most pathetic sights at Esquipulas was to witness the departure of the different groups. A group of Indians will march from the temple steps through the long narrow streets and up the steep ascent at the end, chanting as they go a low mournful plaint. Reaching the top, they will all turn round and face the sanctuary and, with heads bowed and burdens strapped on their backs, will recite in unison a prayer or chant, terminating with the oft-repeated "*Adios! Adios! Adios! Cristo!*" (Farewell, Farewell, Farewell, Christ!), after which they mournfully turn away on the long homeward journey.

It was touching to see an Indian mother turn her babe's face toward the shrine and, after holding it for some time in that position, make the sign of the cross on its forehead and then march sorrowfully away with the rest. In a very real sense to them, they were leaving their Christ behind at Esquipulas, never perhaps to see him again. Yes! That is the end of their pilgrimage. A long weary march on foot, a short glimpse of a black wooden image, a few moments of excitement from the stimulus of a crowd engaged in a common act of devotion, and then an empty, aching heart to keep them company on the long journey home, ay! and an empty heart for all the days to come.¹

¹ Rev. Harry Strachan, in *The Latin American Evangelist*, October, 1922.

(f) *The inferiority of the priesthood.* Reference has already been made to this fact which is so evident to all who know the religious situation in Latin America. But the social and intellectual inferiority of the priests leads to the graver loss of morals. One of the heaviest liabilities of the Roman Catholic Church in Latin America is to be found in the appalling lack of even moral decency on the part of an unfortunately large proportion of its ministers.

Roman Catholics from the United States generally recognize this fact and refuse to come into contact with the priests, much less to confess to them. A young lady whom the author once met on the steamer, as she was returning from a stay of two years in a South American republic, said, "They are loathsome. I could not go near them. I wonder that the Pope does not do something to cleanse our Church in South America!"

There have been and there are priests among the thousands who labor in these countries who would honor the priesthood in any land. But they are exceptions. Outside the great centers, where there is generally a considerable European population that does not look with entire complacency on the moral lapses of its spiritual guides, the life of the priest too often leaves much to be desired in his manner of life. Some are honest enough to acknowledge openly their concubines and their children, and it is no particular disgrace to be known as the child of a priest. His daughters go into society, and his sons enter any profession on an equality with all others. But a great many indulge in a promiscuity that would not be tolerated in even a layman in a more advanced state of society.

All this is shameful. But the most tragic, most shameful

part of it is the fact that the Church as such has done nothing through its higher authorities to curb the passions of its representatives. One never hears of a crusade in favor of purity conducted by the clergy of the Roman Church. No protest has come from the Church against the tremendous immorality that exists. It could not protest. Its own skirts are not clear. The people would not listen to the majority of its ministers in a crusade against vice. Their own lives are too well known and should they lift their voices in favor of the white life, they would be laughed to scorn or even driven out by their highly scandalized parishioners.

Many men, laymen, with whom one talks in journeys here and there in Latin America, assert that no priest keeps his vow of chastity. An ex-priest recently assured the author that in all the years he was a priest of Rome in one of the countries of Latin America, he had never known a pure priest, and the unblushing shame with which he recounted his own escapades showed how thoroughly he had failed in understanding the fundamentals of a pure life. There is no need to cite in this section specific cases of flagrant immorality. While in the country and mountainous sections their conduct is practically uncensored and unpunished, the liberal press is constantly exposing members of the priesthood who have failed to keep their crimes concealed. It is enough to make the calm statement, which not even the most loyal representative of Rome could deny, that the priesthood as a whole has lamentably failed to set a high standard of pure living and that many of the thousands of illegitimate children who throng the asylums of the Church, or live to burden the lives of their mothers

are the offspring of licentious priests who stand as the moral and spiritual guides of the very ones whom they seduce.

Until this unfortunate situation is righted by Rome itself, there can be but little hope for a bettering of the religious situation, except as cleansing currents come from without. It is this fetid atmosphere of impurity which has settled down like a black cloud over society, and which one necessarily breathes in on all occasions, which stunts the growth of pure motives and makes innocence a rare flower. A lily may grow from a bed of slime and yet remain marvelously pure and white; but human life seldom shows this power and very largely takes on the colors of its surroundings.

In the greatly-needed campaign for purity of life in Latin America, the clergy of the dominant Church should be the leaders. Some of them, no doubt, would gladly see such a campaign inaugurated and would further it by their own examples and effort. A larger number are unable to do this, although they may admit the necessity, because of impediments in their own lives.

(g) *Intellectual assent versus life.* No doubt the divorce between religion and morals, which exists to such a degree, could be very largely explained by the fact that Rome demands, as the price of its ministrations, merely an intellectual assent to its doctrines rather than a life which shows that the heart is right with God. So great is the importance given to the rite of baptism in infancy, that an unbaptized infant who dies is denied burial in consecrated ground. But once baptism is administered, only the Church itself can break the bond thus formed. The in-

dividual may be vile and vicious, but the bond holds, and he never loses his standing in the Church. He may never enter a sanctuary for purposes of worship, he may privately and publicly deride religion, but the Church never questions the probability that he will return when old age steals upon him and request those offices which it alone can give and which insure his safe entrance into the world beyond. Repentance or conversion are unknown terms. Assent and submission, a whispered word to the officiating priest as life ebbs away, the sacred wafer administered, and the manner of a long life counts for naught.

This attitude goes far to justify the charge of Karl Marx that "religion is the opiate of the people," and thinking men are recognizing more clearly the heinousness of this paralyzing philosophy and are, in consequence, more definitely breaking with the Church which fosters it. Many such men are charitably minded and lead clean upright lives which would honor men of any faith. Yet they would energetically disclaim connection with the dominant Church, because they see its effect on others and know intimately the lives of those who stand high in its confidence. Such a man was recently speaking to this point, and said:

Speaking broadly, men are non-religious, and I must declare that the majority of men who have distinguished themselves in public service are men without church connection. I will go so far as to state here that a sort of suspicion lingers about a churchman, for people know that loyalty to the Catholic Church does not always mean loyalty to what is right and just. However, no matter how out of sympathy a man may feel against the Catholic Church, the foundation principles of Christianity often find a sympathetic response from him. That is not a general fact, however. In the minds of educated men, there is often no place left where

sound religious ideas may develop. With them even morality has lost its religious foundations. In such cases morality derives its strength from the sense of honor or from patriotic motives. You will find hundreds of men ready to accept their neighbor's burden whose acts are prompted not by religious motives but by an unmixed sense of duty and a pure desire to do good. Of course, you will rightly say that this is religion and I admit it is.¹

2. *The assets of the Roman Catholic Church.* In view of this setting forth of some of the principal liabilities of the Roman Catholic Church in Latin America, which, in the opinion of many of its most ardent well-wishers, must preclude the possibility of its becoming a power for good in the future life of these peoples, it is altogether fitting to look also at the other side of the ledger and examine its assets. No organization could have reached the high degree of success which that Church has attained unless it had been able to attract men and women by means of much that is good and altogether praiseworthy in its efforts. Where there are heavy liabilities, there must have been assets and, even in the case of final disaster, something must have been preserved which has value. Here we can but briefly sum up a few of the things which stand to the credit of this Church and which have made it the power that it is.

(a) *Loyalty to the central truths of Christianity.* First of all, and although it may seem utterly opposed to all that has been said above, the strongest asset of the Roman Catholic Church is its unvarying and staunch upholding of those great central truths recognized by Christians everywhere. It may be that mere intellectual assent to these truths is demanded, rather than their incorporation

¹ Documents of the Montevideo Congress.

into life; but the fact remains. In our present-day discussions of theology, it is sometimes forgotten that the most conservative, most fundamental of all branches of the Christian Church is Roman Catholicism. It is so thoroughly and consistently fundamental that, having once decided certain great doctrines centuries ago in its Councils, no further discussion is admitted. The case is closed. There is no appeal. The Protestant Fundamentalist refers all doctrine to the Bible, but generally makes some allowance for modern scholarship in its interpretation. The Roman Catholic also refers to the Bible, but, in the same breath, demands that the Church alone interpret it.

It must be remembered, too, and with gratitude, that had there not been this rock-ribbed defense of the Bible and its doctrines during the Middle Ages, had there not been faithful monks who gave their deep devotion to the preservation of its pages, laboriously copying them letter by letter, Christianity must have gone down under the repeated onslaughts of the pagan tribes of the north.

The doctrine of the fatherhood of God, original sin, the Trinity, the atonement through a vicarious sacrifice for sin, a Redeemer born of a virgin, who accomplished this salvation through his own death, the Holy Spirit and his power to sanctify, holiness, the forgiveness of sin, the universal kingdom of God, the union of all believers in a mystical body, the sacraments (although the Roman Church increases the number), the resurrection of the body and the life everlasting, are basic teachings of Roman Catholicism and must be credited as tremendous assets in its work. While it is true that in Latin America, at least, these beliefs have been obscured by the continued

accretions of native superstitions until they have too often been lost sight of altogether, the fact remains that they are there, the real foundation stones on which the Church has reared its colossal and impressive superstructure.

(b) *The devotion of its ministers and adherents.* There is also a most valuable asset in the love and devotion accorded the Church by the many thousands of men and women who have turned their backs on the world and pledged themselves to poverty, chastity, and obedience in order to serve it the more unrestrictedly and with utter forgetfulness of self. And these ministers, in turn, however unworthy in their own individual lives, receive the devotion and obedience of their parishioners to a degree that could be expected by no Protestant minister. A mere man on the banks of the Tiber is proclaimed the successor of Peter, the vicegerent of Christ on Earth, and millions immediately exalt their allegiance to him above that which they owe to the land of their birth. He speaks, and the Catholic world listens. He commands, and its millions obey.

"The disciplined enthusiasm and self-devotion which that Church demands and often obtains are essentially of the military order, and as effective as militarism always is in this world of strife. The Catholic corps of Janissaries—the celibate priests and monks—has won many victories over less-disciplined opponents, and the whole corporation is filled with a more than Roman pride in its citizenship of a conquering empire."¹

In all this there is an *esprit de corps*, a devotion and

¹ Dean Inge, in *Atlantic Monthly*, April, 1923.

willing sacrifice, which if turned into channels of human service ought to revolutionize world conditions and quickly bring in the kingdom of God. That this devotion does not necessarily take hold on life or eventuate in holy living is unfortunately true. But it is, nevertheless, an asset which, if properly directed, would very quickly change existing religious conditions in Latin America and make unnecessary the intervention of other bodies of Christian workers. Even a Roman Catholic priest in the United States is quoted as saying, when told that a young lady of his community was going to South America as a missionary, "If we had done our duty by South America, it would not be necessary to send Protestant missionaries."

(c) *Its appeal to antiquity and fixedness of doctrine.* In the midst of our modern religious unrest, of our questioning of creeds past and present, it is a great advantage to this Church, with a certain class of people, to be able to point to its long history and to the solution in the long-ago of problems which today agitate the Protestant world. It is not altogether strange that even strong men, wearied of their doubts and unable to still them, have thrown themselves into the arms of Rome and professed to find happiness and peace. This Church stands just where it did when our British forefathers painted their bodies and dressed in skins, and when the inhabitants of the two Americas were but wandering savages or cringing helots of some conquering emperor. This antiquity of history and doctrine does not, as a rule, appeal to the active inquiring Nordic mind, but to the less mentally alert peoples of the tropics it is a powerful anodyne. It is always easy to point to the divisions of Protestantism as a proof of

its inherent weaknesses, and when reference is made to the more than half-a-hundred sects that are striving to bring the gospel to Latin America, the evangelical can do little other than put his hand over his mouth and admit the force of the argument.

(d) *Its charitable institutions.* And wherever one goes in Latin America, one finds an extensive system of hospitals, orphanages, schools, homes for the aged and the indigent, and kindred institutions through all of which much has been done and is being done to ameliorate the sufferings of humanity. Granted that all this is but a part of a great system, to serve a common end, and that the sick and suffering are fully cared for only in the measure that they yield unquestioning obedience to those who minister to their wants, yet these institutions do exist, and the fair, though it may be mistaken, spirit of Christianity back of them is a great asset in attracting to the Church the sympathy and support of the public.

III. WHAT MAY BE EXPECTED OF THIS CHURCH IN THE FUTURE?

In view of the foregoing study of the religious situation and this summing up of the liabilities and assets of Roman Catholicism as it exists in these lands, the reader may well ask, What is the probable future of religion in Latin America? May the hierarchy of the Roman Church be expected to change its traditional attitude of opposition toward and haughty disregard of all things Protestant and cooperate, at least passively, with the evangelical churches in serving the people? To this question it must be replied

that history gives no ground for hope that this will be done. From the time that the monk of Wittenberg dared its wrath and nailed up his theses on his church door, Rome has pitilessly and consistently and ceaselessly condemned and, when possible, persecuted all things Protestant, and there seems to be no reason to expect any variation from this policy in Latin America.

Is there, then, a probability that in the course of time this Church will become so weakened by defections from its ranks and the increasing loss of confidence on the part of the people that it will cease to be a force to be reckoned with in the religious life of these countries? Again the reply must be negative. Although it has largely lost its spiritual power, yet it was never more influential than it is today. It is a silent hidden force that never tires or sleeps, that is always on the watch to gain political advantages, always ready to use its marvelous organization against any movement that looks toward social, political, or religious reform. In spite of its boast that it never changes, it does change its policies and its methods of approach and is ever ready to take advantage of any new current of opinion in order to further its own interests. Moreover, the disappearance of this Church is not to be desired. It has too much of good within its organization, too many noble men and women who love it, and it has done too much good in the past, in spite of its defects, to make its complete disappearance desirable.

Will it, then, be possible so to cleanse it from within and modernize it that it will do away with the superstitions and error which now encrust its great underlying body of truth, and thus develop it into a strong force for righteous-

ness? Luther and others who followed him evidently entertained this hope; but it has never been realized. From the days of the Reformation to the present there has been little or no change in the attitude of this Church toward life and peoples whom it has dominated. Every attempt to modernize its attitude has been bitterly challenged, and the Papal Syllabus of 1864 frankly declares:

If anyone says that the Roman Pontiff can and ought to reconcile himself and come to terms with progress, with liberalism, and with modern civilization, let him be anathema.¹

Along the same line, Newman writes:

The Fathers anathematized doctrines because they were new; the very characteristic of heresy is novelty and originality of expression. I need not insist on the steadiness with which that principle has been maintained ever since.¹

What, then, is the remedy for the present situation? The author can find no other than that of building up a strong evangelical organization which will increasingly win the confidence of the people and contribute to their intellectual, moral, and spiritual uplift. Much has already been accomplished by the entrance of the evangelical missions. Much evil has been eliminated. Inherent good has been brought to the surface. Schools and hospitals and dispensaries for little children have been strengthened or opened by both State and Church. Because of the example of the evangelicals, flagrant idolatry has been diminished. Versions of the Bible in the vernacular have been distributed. The morality of the priesthood has been improved because of the example of the Protestant minis-

¹ Quoted by Dean Inge, *Atlantic Monthly*, April, 1923.

ters. More and better sermons are preached. And there is more tolerance than formerly. All these changes have come about almost imperceptibly, but they are none the less real.

Although the hierarchy may never yield from its present position, the people will be mellowed and their spirit tempered further by contact with the evangelicals. Even the hierarchy will be compelled to at least a semblance of toleration, and politicians will further despoil it of power and oblige it to confine its efforts to that sphere which is rightly its own.

And it seems probable that with the asperities of both Catholic and Protestant people reduced because of this mutual contact and better understanding, they may go forward, if not in actual cooperation, at least in a spirit of toleration and increasing mutual understanding.

VI

THE CALL TO SERVICE

The responsibilities of American Christians are more far- and deep-reaching than those of American citizens. It is a misuse of the word to call a person a Christian who has no interest in the highest welfare of other nations. Unfortunately, the interest of large numbers is so languid that little can be expected from them in the way of active help. This throws on the rest a heavier burden. Our closing chapter should help us to sum this up. Let us ask ourselves: What is the ultimate aim of Protestant missions in Latin America? To what extent is the home Church responsible for the small results that have been achieved? What practical suggestions would you make in view of the situation? Name in the order of their importance the forms of Christian service in Latin America that you think are most needed, stating reasons.

I. BEGINNINGS OF EVANGELICAL WORK

As it seemed necessary in the preceding chapter to go back and note the manner in which Roman Catholicism developed its religious program in Latin America, so it will be better to sum up very briefly at the beginning of this concluding chapter the few facts that can be brought together in regard to the opening of evangelical work in the various countries.

At the very first we can but be impressed with the quiet unassuming manner in which the representatives of evangelical Christianity entered on their work. They came unostentatiously and unheralded, urged to duty by the deep conviction—at that time not at all popular—that Latin America could by no interpretation whatever be excluded from the content of the Great Commission. Count-

ing on no human protection, a few brave men and braver women entered the different countries and quietly began their work. All suffered persecution. Not a few went to martyrs' graves. But the work thus begun has never been abandoned. On the contrary, it has gone steadily forward until today there is not a single republic of Latin America which has not only admitted, but kindly received its representatives. By no human intervention, but solely by the protection and strengthening of the very spirit of God have these small and widely separated rills of spiritual influence been gradually broadened and deepened and united until today they form a mighty current that moves irresistibly forward.

So far as is recorded in history, the first Protestant missionaries to reach South America were Huguenots who landed in Brazil about 1555. This little group of French Christians may be compared, in some respects, to the Pilgrims who were to land on the shores of New England, sixty-five years later. They suffered much in the journey of five months from Havre to their destination, and on their arrival internal difficulties broke out because of what seemed to be betrayal by their leader into the hands of the Roman hierarchy. They were fiercely persecuted by the Jesuits, who had landed on the same shores but a few years before. The leaders were soon put to death, and others expelled, so that the colony was broken up and its work disappeared.

The Huguenots were followed by Dutch immigrants, who combined religion with the conquest of the country. They took possession of Bahia in 1624, and references here and there in history lead us to suppose that they be-

gan a considerable work, which reached out into the interior where missions were established among the Indians. But the workers were withdrawn after some thirty years and but little is known of the results of their effort.

It is interesting to read, at this point, the Roman Catholic interpretation of these attempts to evangelize South America, as given in a recent number of the Jesuit organ which is published in Madrid:

On two occasions they (the Protestants) tried to get a footing and dismember the Spanish power and the inseparable Catholicism. In 1558, Villegaignon, outfitted by Coligny, disembarked near Rio de Janeiro; for the material conquest of the country he carried three hundred men and eighteen pieces of artillery; and for the spiritual, several Huguenot ministers. The first ran against the Portuguese resistance, as also the second. For Villegaignon, turned Catholic either sincerely or for political reasons, hanged the Huguenot ministers, Juan de Bourdel, Mateo Verneuil, and Peter Bourdon. The walls of the Calvinist fortress fell in 1560.

Sixty-four years later (1624) a Dutch fleet anchored in the Bay of All Saints, but could hold out only a year. They returned in 1630, and in a short time established their dominion over the territory. By 1635, they had under their power the Captaincies of Pernambuco, Itamaraca, Parahyba, and Rio Grande. The colony, Dutch and Protestant, was firmly established. The churches were turned over to the Lutherans, priests were assassinated, and the Catholics were persecuted with unheard of brutality, even to the point of throwing children into the fire and handing over Portuguese people to the Caribs in order that they might be eaten by these Indians—all of which does not prevent present-day Evangelicals from lauding to the skies the work of Maurice of Nassau, in Brazil, without doubt because their love for evangelical doctrine takes precedence over their patriotism. They wished to preach to the Indians, but were received with arrows. Among the Portuguese, their work was likewise useless. "Everything possible has been done," writes one of them, "to convert the Portuguese, but entirely without fruit. Fear of papal excommunication and of the vicars holds them to papistry."

Among themselves, they established Synods, distributed preachers and Brethren of the Sick, opened schools, and even planned to found in Recife a Protestant university for all America. Inasmuch as the work and the result were entirely for themselves, when the Dutch were expelled in 1644 everything went with them.¹

In 1665 Baron Justinian von Weltz, an Austrian, the pioneer of Lutheran missions, began preaching in Dutch Guiana. In 1753 the Moravians entered British Guiana, and in 1775 extended their work into Dutch Guiana. In 1818, James Thomson reached Buenos Aires on his mission of introducing the Lancasterian school system into South America and establishing centers for the circulation of the Bible, and Allen Gardiner came only four years later on his way to open work among the Indians of the continent. But neither of these men came for the purpose of establishing permanent work in this region.

The first work to be opened in Argentina by one of the mission boards of North America was begun in 1827 by the Presbyterians. This work was soon discontinued, largely because of unsettled political conditions and, also, to "await the improvement of an ignorant and deeply depraved population." Meanwhile, the Methodist Episcopal Board, represented by the Rev. John Dempster, had entered Buenos Aires in 1836; and the same board opened work in Uruguay in 1839 under the direction of the Rev. W. H. Norris, and in Chile and Peru in 1877, under the Rev. William Taylor. Other American Boards later entering Argentina are the Southern Baptists, in 1903; the Disciples of Christ, in 1906; and the Lutherans, in 1908.

The first evangelical work was done in Chile by the Rev. David Trumbull, who landed in 1845 under the aus-

¹ *Razón y Fé*, Madrid, June, 1923, p. 137.

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pices of the "American Foreign Christian Union," which, in 1873, turned its work over to the Presbyterians.

The American Bible Society entered Bolivia in 1880, and its agent, José Mongiardino, was murdered by order of the priesthood. In 1883, at the risk of their lives, three agents of the society succeeded in crossing the country. One of these men was Andrew Milne, who has been called the "Livingstone of South America," and another was Francisco Penzotti, one of the outstanding heroes of Bible work in Latin America.¹

The Presbyterians began their first permanent work in Latin America in 1856 in Colombia, on the invitation of a British resident who had been an officer in the Foreign Legion of the army of Simon Bolivar. In 1859, the same board, working through the Rev. A. G. Simonton, began its work in Brazil.

The Bible Society had established an agency in Venezuela in 1876, and about 1890 the Southern Methodists began a work in Caracas which was soon discontinued through the death of the missionary. In 1897, two missionaries of the Presbyterian Board in Colombia moved over to Venezuela and opened a work which has now come to be an independent mission.

A group of missionaries of the Methodist Episcopal Board, then at work in Chile, entered Ecuador in about 1900, for the purpose of establishing schools which were to be financially supported by the Government. The attempt failed after a few years through the inability of the

¹ Biographical sketches of Allen Gardiner, David Trumbull, Francisco Penzotti, and James Thomson may be found in *Makers of South America*, by Margarette Daniels. Missionary Education Movement.

Government to continue its payments, and has not been renewed.

In 1873, the then President of Guatemala, Justo Rufino Barrios, who was in New York, requested the Presbyterian Board to open its work in Guatemala, and offered to pay the expenses of the first missionary to the field.

One of the first Protestant services to be held in Mexico was conducted at the grave of an American citizen who had been killed in Mexico City by a mob because he refused to kneel in his shop when a religious procession was passing in the street. The little handful of mourners at the grave was also stoned by the populace, and the body of the dead man was disinterred and mutilated. In 1861 James Hickey gathered together a small band of believers in Monterey, from which congregation went out a number of strong evangelists, including the noted Mexican hymnologist Tomás Westrup. In 1867, an independent congregation was organized in the home of a believer in Villa de Coz, a small village near Zacatecas, by workers from the school of Miss Rankin, in Brownsville, Texas. Two years later, the American Foreign Christian Union organized the first Protestant church in Mexico City. The Presbyterians began their work in 1872, the Methodists in 1873, and the Baptists in 1881.

The American Bible Society had also played a great part in introducing evangelical Christianity into Mexico, since one of its colporteurs accompanied the American army in 1847, when many copies of the Bible were sold to the people who wanted to know the book which, they had been told, was responsible for the victories of the American army. The Young Men's and Young Women's Chris-

tian Associations have also a widely distributed work, with associations in fourteen principal cities of these twenty countries.

II. PRESENT OCCUPATION

From these and other seemingly insignificant beginnings has grown the extensive evangelical work which is today to be found in every one of the countries of Latin America. In some of them it has taken deep root and become influential in national life. In 1923 there were in Brazil, for example, as reported by the six leading Protestant bodies alone, 653 organized congregations; 65,705 members in full communion; 106,000 catechumens; 528 church buildings; 608 national ministers and evangelists; 190 candidates for the ministry; 800 lay officers in the Church; 167 foreign missionaries; 7 theological seminaries, with 35 professors; 5,000 pupils in the mission schools; 898 Sunday schools, with 3,111 teachers and 53,107 pupils.

Of the work in Guatemala, a missionary writes:

In 1882, as a measure of safety against fanaticism, the president had an armed guard walk on either side of the one missionary, and that in the streets of the national capital. Today, it is difficult to provoke even a remote villager to throw a brick at one for religious reasons. In those early days, a tract was likely to be crumpled up and thrown back at the distributor. Now, in streets or train, hands are stretched out and all Protestant literature is eagerly received. Liberals welcomed us then, but frankly told us that they were not fools enough to believe our religion. Now, many of these men are being baptized and most of them are sending their daughters to our Girls' School to get our religion.

Then, it was almost impossible to secure a congregation. Today, there are more than five hundred and as many more potential ones,

and one may travel on foot across the inhabited part of the land and stop, morning, noon, and night, with a Protestant congregation. Then, we were everywhere considered as destructive elements—anti-Roman, if not anti-theistical. They have now awakened to the fact that Protestantism is splendidly constructive on the side of all that is best. We were outcasts, and only outcasts who had nothing to lose would come to us. Now the intellectuals are being baptized, the best people have us conduct their funerals and weddings, and in advertisements, at times, the very significant note appears, "Protestant preferred."¹

In other countries, as in Ecuador, Colombia, and Central America, a very different story of progress would have to be written, since the number of evangelical Christians is still very small and difficulties of an unusual nature must still be met and overcome. But the pulpit, the school, and the press are carrying forward the evangelical programs and everywhere are giving results in the building up of Christian character. The "foolishness of preaching" appeals to the Latin as it does to the Anglo-Saxon, and congregations are built up by men and women who have been converted and have renounced their allegiance to the Church of their fathers. The school reaches classes of society that cannot, as yet, be reached by the Church, and the press goes into homes that are not open to either the pulpit or the school.

An instance of the far-reaching power of the printed word is given by the missionaries in Brazil. A workman bought a loaf of bread at the bakery and found that it had been wrapped in a copy of one of the evangelical papers. He read this paper, was induced to attend the services of the local church, was converted, and after his

¹ Edward M. Haymaker, in *The Presbyterian Magazine*, May, 1922.

confession of faith, resolved to study. He first prepared himself as a book-keeper, then as a teacher, and finally as a minister of the gospel. Of his five children, one became a minister and writer, another a civil engineer, one is a lawyer, one a physician, and the youngest is a teacher.

In Latin America, less has been done, perhaps, than on any other mission field in the way of a health ministry, but recent years have seen beginnings that promise much for the future. Free dispensaries have been established in several countries and have at once challenged the disinterested help of physicians, who see in this class of work an opportunity to serve their fellow-men. Medicines and free medical advice have been given to the poor and, in a few cases, well-equipped hospitals have been established. The most important of the Evangelical Hospitals is that of Rio de Janeiro, which has the added advantage of being altogether national in its support. It was opened to the public in 1912, and has a capacity of 150 beds, counting the maternity ward. The property is worth about \$150,000. Three to four thousand out-patients are attended each year, and about seven hundred cases are received in the building itself, most of them for surgical operations.

III. COOPERATION IN CHRISTIAN WORK

Few of the great mission fields have advanced so far in the work of cooperation as has Latin America. Here it is no longer a mere theory but an actual fact.

1. *Organization of a committee on cooperation.* The first important step toward securing this cooperation was taken during the World Missionary Congress, which met

in Edinburgh in 1910. Missions in Roman Catholic lands did not fall under the purview of that Congress, but a number of the delegates met each day and began to plan for a special gathering which should consider this work. The Foreign Missions Conference of the United States and Canada then called a Conference of representative workers which met in New York, in 1913. At this time a small Continuation Committee was named which, in time, grew into a larger one with representatives from some thirty boards and societies working in Latin America. Working with a corresponding committee in Europe, this committee issued a call for a deliberative congress on Christian work in Latin America, and this congress convened in Panama, in February, 1916. Immediately on its adjournment, a permanent Committee on Cooperation was organized, and it is largely due to its efforts that the work of cooperation between Christian forces has been set forward to such an unusual degree. Its functions are altogether consultative and advisory, and its endeavor is to serve the boards and the missionaries through the coordination of present work and the outlining of future plans.

2. *Advance already made.* Primary regional responsibility has been agreed on in a number of countries or groups of countries, and, with this limitation of fields and responsibilities, the various boards and missions are now able to do a more intensive work than would otherwise be possible.

In Mexico, for example, the boards have so allocated their forces, by means of this delimitation of territorial responsibility, that the whole republic can be cared for with no overlapping of missionary funds or workers,

whereas, formerly, many of these boards worked in the same centers and a large part of the country was deprived of evangelical services. In this republic, too, the various presses have been combined in a union plant, the sectarian periodicals have united to form a single weekly publication which ministers to all the evangelical groups, seven of the missions have united to form a Union Theological Seminary, and schools and other forms of service are planned under cooperative auspices.

In Central America, the Presbyterians are primarily responsible for the evangelization of Guatemala, the Baptists for Honduras, Nicaragua, and El Salvador, and the Methodists for Costa Rica and Panama. The Presbyterian Board (U.S.A.) is the only one of the large agencies at work in Colombia and Venezuela. The Free Church of Scotland, the Methodist Episcopal Church, and the Evangelical Union of South America have agreed to accept responsibility in distinct sections of Peru, and the Methodists and Canadian Baptists divide responsibility for Bolivia. The Methodists, Presbyterians, and Southern Baptists are the most important boards at work in Chile, and there is strict cooperation among the first two, extending to a Union Theological Seminary, a union weekly periodical, and the territory for which each is responsible.

In Argentina, the Disciples of Christ unite with the Methodists in sustaining the "American College," a "Union Theological Seminary," and a "Training School for Christian Workers." Paraguay was vacated by the Methodist forces in order to give that field to the Disciples of Christ, and in Uruguay three of the leading denominations plan to unite in establishing a high-grade faculty of Evangelical

Theology and School of Social Sciences which will serve all Spanish-America and, possibly, Spain and its colonies.

In Brazil, territory has not been definitely apportioned, yet all the evangelical bodies cooperate to an unusual degree. A Union Theological Seminary is maintained, a University Federation of Evangelical Schools has been in operation for some years, and a local office and secretary are giving full time to this work. Much literature has been issued by cooperative forces, especially for Sunday schools and young people.

In Cuba and Porto Rico the cooperative program has made great headway. Santo Domingo, so long neglected by evangelical forces, is now the scene of such an unusually interesting experiment in cooperation that it merits more than passing mention. Four mission boards¹ have formed an incorporated agency, The Board for Christian Work in Santo Domingo, and are approaching the whole task together. The administration is carried on from the office of the Committee on Cooperation in Latin America, and a superintendent on the field has under his direction the various activities. Workers are chosen only on the ground of their fitness, with no reference to their denominational affiliation. Denominational names are not used for the churches, these being known simply as "Evangelical Churches of Santo Domingo." There are now on the field three English-speaking couples, one each for evangelistic, medical, and social work, four English-speak-

¹ Board of Home Missions and Church Extension of the Methodist Episcopal Church, Woman's Home Missionary Society of the Methodist Episcopal Church, Board of National Missions of the Presbyterian Church in the U. S. A., and the Foreign Missionary Society of the United Brethren in Christ.

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ing nurses, three Porto Rican preachers and two Dominican pastors, twelve Dominican student nurses and a pharmacist. The hospital in Santo Domingo City has twenty-five beds, an extensive work in a baby clinic and public dispensary, with weekly clinics in two other towns. Property consists of one central building, valued at \$50,000, a \$15,000 auditorium and a block of ground purchased for a hospital site. The annual budget averages \$50,000. This does not include some \$15,000 raised in Santo Domingo, mostly through the hospital, or contributions from the churches in Porto Rico.

This work of cooperation is proving that the greatest impelling force to bring Christian workers together is not uniformity of belief or creed, but the burden of a common task, and it is this unusual situation that should challenge the service of young people who are looking for a place in which to invest life, but are more interested in setting forward a great and common cause than in the strengthening of denominational fences.

Somewhat late, but better than never, boards and missionaries are learning, with Kipling, that

It ain't the guns nor the ammunition, nor the funds that they
can pay,
But close cooperation that makes them win the day.
It ain't the individual, nor the army as a whole,
But the everlasting team play of every bloomin' soul.

3. *The Congress of Montevideo, 1925.* Conditions in South America have changed greatly since the Congress of Panama in 1916. The World War and its aftermath showed the need for many readjustments and that the

Christian forces endeavoring to carry out a program of brotherly service must face anew the united task.

It was decided, therefore, to hold at Montevideo in April, 1925, a Congress on Christian Work in South America and the Committee on Cooperation in Latin America laid careful plans for it several years in advance. The Committee has summarized in one of its bulletins the situation that made the Congress imperative:

These nations have grown stronger economically and politically. New social movements have arisen which mark a new interest by the common people in the development of their countries. The women have awakened and are coming out of their seclusion to take their part in the solution of their nations' problems. The educational forces have taken on new life. Governments are reorganizing their school systems, making necessary a restudy and readjustment of the work of mission schools. New health movements are demanding leadership.

The beginnings in organized charities and philanthropies are endeavoring to work out their programs. Recent emphasis on agricultural education gives new opportunities for Christian teachers in the subject. Above all, the spiritual awakening among all classes, especially among university students, offers great opportunities for helpful guidance. In countries like Chile and Brazil, government officials and other leading citizens have professed deep interest in the evangelical church and its power to aid their countries in solving their problems.

The Congress was preceded by a long and intensive study of existing conditions under the direction of twelve commissions with members on the field and in the United States. The subjects under study included a survey of the unoccupied fields, the Indians, education, evangelism, social movements, health ministry, the church in the community, religious education, literature, missionary relationships, special religious problems, and the problem of

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cooperation and unity. One of the great summer hotels of Montevideo was reserved for the delegates, and for ten days, with day and evening sessions, the Congress gave itself to the discussion of the problems raised in the reports on these subjects. It was very largely a South American Congress in that the principal officers were nationals and the larger number of delegates was drawn from the same source. The Congress was a spiritual undertaking and will have significance for the future only as Christian men and women everywhere see as a result of it a new vision of the opportunities for service in this great and needy region.

The regular Congress was preceded by a special conference on education, also organized by the Committee on Cooperation in Latin America, in which educators from the two Americas together studied their peculiar problems as related to the intellectual, moral, and spiritual life of the continent.

IV. WHY HAVE THE RESULTS OF EVANGELICAL WORK IN LATIN AMERICA NOT BEEN GREATER?

In spite of the fact that unusual advance has been made in some countries and that the general situation is far from discouraging, it must be admitted by even the most sanguine defender of the evangelical work, that, in certain countries at least, the boards, missionaries, and contributors to the work are not justified in expecting results on a larger scale.

No doubt explanations that would satisfy most of those

who are responsible for this work could be easily given. The object of this book is not to solve problems to the satisfaction of those who are most interested, but to present these problems for discussion and give the evidence, so far as is practicable, on both sides of the questions involved.

1. *The lack of financial resources and sufficient personnel.* The explanation that lies nearest the surface and which has real value is to be found in the scant financial backing given these missions and, in some cases, the utterly inadequate number of workers. In Colombia, where results have been particularly scant, there are at present only about thirty evangelical missionaries for a population of 6,200,000, and for many years there were but two or three families on the field, and sometimes only one. Similar figures no doubt could be given for other republics. The various boards carry heavy burdens in other fields, and have not been able to send into Latin America either the material support or the number of workers commensurate with the task. It must be confessed, too, that only in recent years, in the opinion of many who are close to the work, have secretaries and other board officials valued the call to service in Latin America as of equal importance with that which has come from China, India, Japan, and Africa. Even such officials are not omniscient and, as is true of others of our citizens in places of responsibility, because of the lack of an exact knowledge of social and religious conditions in lands so near the home base, they have been unable to visualize the tremendous need as compared with other fields. These difficulties, fortunately, are being overcome and Latin America is now

attracting a just proportion of the very best of our young men and women who are giving their lives to sacrificial service.

2. *Mistaken vision in projecting the program.* Not a few missionaries as well as outsiders are now realizing that there is need for recasting the whole evangelical program in order to include within its content all classes of society, rather than limit efforts, as in the past and present, to the middle or lower, and, hence, less influential elements of society. The two extremes have been almost entirely neglected, since the line of least resistance seemed to lie among the Spanish- or Portuguese-speaking members of the working classes. The immense Indian population remains comparatively unaffected by the presence of evangelical missions in Latin America, and only a very few missionaries have felt it worth their while, or within the realm of possibilities, to cultivate even an attitude of friendship with the educated men and women of the higher social circles. Very often the argument is heard that Christ preached to the lowly and that He chose his apostles from among the same class. This is no doubt true, but we find that He was consulted by the rich as well as the poor, and that when, in the fulness of time, the gospel message was ready to be spread abroad and become a world religion, instead of remaining limited to the citizens of a non-important Roman colony on the shores of an inland sea, it was the learned Saul of Tarsus who was chosen for this work. Great reform movements, in general, within the Christian Church itself, have been headed by men of learning—such as Luther, Calvin, Huss, the Wesleys, John Knox, Whitefield, and Melancthon—and it seems probable that no

great forward movement in Latin America on behalf of evangelical Christianity will be noted until it can be initiated and carried forward by men and women of the upper, intellectual, and influential classes.

In partial explanation of this lack of approach to the cultured classes it must be said that in past years there has been no faculty of theology corresponding to the faculties of other professions, where young men could be trained for the ministry, or men and women could receive training for social service. Such a faculty does not yet exist, but may be established as a result of the discussions and resolutions of the Montevideo Congress. The caste spirit which prevails very generally prevents the well-to-do cultured classes from attending evangelical services. These services are adapted to the intellectual capabilities of the often illiterate proletariat and attract such for the most part. Educated persons are thus deprived of the message. Very few have any definite idea of its content or of real Christianity in any form. And yet, many vaguely feel that present conditions can be modified only by a renaissance of Christian faith. One of these same men, who has had unusual opportunity for observation, has recently written:

Christianity concentrates the highest ideals. It embraces such as are universal. It has demonstrated through its history that it is capable of transforming whole peoples. What would have happened to the world and to civilization when the barbarian hordes of the north threw themselves into mid-Europe, if mid-Europe had not held the Cross as the power to resist the heathen? Do we believe that today, in spite of all its failings, it is the type of Christianity called evangelical that comes nearest to the Christian ideal, and which makes the greatest efforts to realise it? To sustain any other view would amount to closing one's eyes to evidence, to be ignorant of English Puritanism of the seventeenth century, to

be unaware of the efforts of missions in the nineteenth century, and of the action of philanthropic institutions through that same century and so much of the present as has run its course—all of them born in the bosom of Protestantism. It would amount to ignorance of the way in which Protestantism is at the moment working in the lives of the Anglo-Saxon peoples and determining the best aspects of their civilization. Protestant Christianity—may we be permitted to reaffirm it, although it is against ourselves, since we are not of this theological persuasion—might well become the efficient medium for the spiritualization of our people. But to confront such an enterprise, it is necessary that the method of presenting its message be changed.¹

3. *Manner of presenting the message.* There can be no doubt that the present Anglo-Saxon church service does not appeal to the cultured Latin. Accustomed to the ornate interior of Roman Catholic sanctuaries and the ritual droned in an unknown tongue, which calls for very little concentration of thought on the part of the worshiper, he can but experience a severe mental shock when he enters a Protestant chapel and beholds its bare unattractive walls and listens to a service which is at complete variance with his accustomed psychology.

One of the unfortunate and tragic elements in the failure of the evangelical churches to reach and hold the educated classes is the fact that many even among the ex-students of our evangelical schools are lost to us when they enter the ranks of the intellectuals. Thus, such students represent what may be called the *waste product* in our processes of Christian education. In the evangelical churches they have found no adequate opportunity for the expression or development of their Christian convictions and they drop away. President Burton, of Chicago Uni-

¹ Documents of the Montevideo Congress.

versity, recently declared that in all China there are probably not more than six or eight churches which have in their buildings and equipment and service and in the type of pastor who presides over them, any such attractiveness for the educated Christians as will hold them to their Christian church. In all Latin America, so far as the author has been able to discover, there is not a single church of that character.

This situation is largely due to the fact that but little attempt has been made to penetrate the psychology of the thinking classes, to make due allowance for social distinctions as they exist on the field, or to take into account the high artistic temperament of the educated Latin.

Most of the evangelical bodies have seemed to consider it necessary to transplant our complete Anglo-Saxon equipment, even to the unsightly church building such as was being erected in the Middle West many years ago, instead of conforming to local architecture, and the exact form of service to which we are accustomed. If we remember that the average Roman Catholic worshiper is unaccustomed to hearing a sermon preached, a long voluntary prayer, congregational singing, announcements and a collection injected into the program, we shall sympathize more fully with those who, having attended one evangelical service, seldom return. Moreover, all the above service is too likely to be conducted by a foreigner who imagines he is speaking the national language, but is not, and who is helped—or hindered—along by a badly-played asthmatic organ.

Many of the progressive missionaries are asking if it would not be possible to omit, at least on certain occasions

or at regular intervals, much of the present ritual, which is so dear to their own hearts but unfamiliar to their hearers, and give more time to what Latin Americans call a "*Conferencia*," that is, a discussion or lecture on religious life and themes.

The mystical side of Christianity needs but little interpretation, but its application to social and civic problems is a field of discussion into which but few have entered. Instead of the stereotyped sermon and form of service, disputations such as those which were carried on in the "school of one Tyrannus" would attract attention and claim the interest of the hearers and probably lead to real spiritual results. If Paul felt obliged to give two whole years to this class of work in Ephesus,—with the result that "all they who dwelt in Asia heard the word of the Lord Jesus," among those who "believed not but spoke evil of that way before the multitude,"—might not something of the same results be obtained by this method among modern doubters?

There is a suggestion, too, that a small group of well-trained men who know the language of the people be set aside to go up and down the country, challenging the thought of the intellectual classes through a series of well-prepared addresses and apologetic lectures. Such men would have to be freed from the necessity of giving definite reports as to the results of their efforts and would be at liberty to enter any country and remain as long as they deemed it advisable to do so.

In any case, the Christ that must be preached to this class of hearers must be a masculine, virile Christ, not the effeminate, gentle Martyr who is so often represented in

the images as beaten and scourged, bedraggled and scoffed at, covered with blood which oozes from thorn prick and sword thrust. Another has quoted one of the best known literary men of Peru, who had hung on his wall a radiant portrait of the Master. Referring to it, the owner said: "I like to have a picture of Christ, but it must be a picture of a masculine Christ; of Him, for example, who made the whip of small cords and drove the traders from the temple. A masculine Christ who will whip the low mercantile spirit out of the hearts of the people, who will expose the hollowness of the traditional religious cult, who will not appear simply as the 'crucified in weakness,' but rather as the risen One that was dead and is alive forever more." ¹

This man, out of the hunger of his own soul, has spoken well, for that is the Christ that Latin America needs.

4. *Reasons suggested by a friend of the work.* On this point we cannot do better than quote the deliberate words of a Brazilian who, as he states, is the son of an evangelical minister and interested in setting forward in his country a practical program of Christian service. In reply to the question why Protestantism has made no greater progress, he outlines the following reasons:

Through Incomprehension of Protestantism.

1. In the minds of many, Protestantism is something genuinely Anglo-Saxon. To Protestantize is to make Anglo-Saxon. My father, who was a pastor in the provinces, was called "the English curate." In respect to myself, many of my old friends who profess themselves astonished at my purely Spanish accent will say, "But was not your father an Englishman?"

2. Protestantism is held to be cold and hostile to art. Fre-

¹ Quoted by John A. Mackay, in *Biblical Review*, April, 1921.

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quently I have heard such judgment from the lips of intellectual people who otherwise are disposed to look with sympathy on the sixteenth-century movement and the significant revolutionary principles embraced in the same. There are those who think that Protestantism is a sort of accretion budded into Christianity, or rather into Catholicism, which for such thinkers is the same entity; that, good or bad, Catholicism is on the right line of continuation from Christ; that St. Paul, St. Augustin, and other Fathers of the Church are Catholics; that one may not pretend to follow them without placing oneself within the fold of the Roman Catholic Church.

Through the Errors of the Churches in Their Work.

1. *The lack of an educated ministry.* The churches have laid themselves out to open centers of work in all the country, without counting on a sufficient staff to direct them. To this must be attributed the stand-off attitude of thousands of men and women, who, as children, attended Sunday schools. When later they entered national schools and colleges, that is to say, when they came up against great philosophical and sociological problems, they soon found that their mental position could not be reconciled with the teaching of the pastors, and that these latter could not satisfy the new vision. They parted company. Hence, the immense majority of the congregations which today constitute the evangelical churches are uneducated and lacking in social importance.

2. *The work has been too scattered.* Evangelical work has been excessively dispersed. Instead of concentrating effort at the principal centers, that is to say, to reach those destined to guide the life of the country in all its phases, I much fear that the anxiety to open new centers when the older could be maintained only with difficulty, really covers an unwholesome desire to impress the people in the United States who support evangelical work.

3. *Denominational jealousies.* These have been abundant, and have arisen especially in the fact that when new denominations have presented themselves to work in our field, they have not respected the locations already occupied by other workers. I recall, as an instance, a place where the Methodist Church had been working for ten years in a country town, when one bright day a group of the Evangelical Alliance presented itself. The first course of action was to solicit the support of the Methodists, visiting their houses and inviting them to worship. "Come," they said, "come and help us with the singing." It only remains to state that

the Alliance established its place of worship within one hundred meters distance from the Methodists. Such actions necessarily bring subsequent frictions, so prejudicial to evangelical work.

4. *Confusion has been created by the multiplicity of Protestant sects.* The lack of respect for the field occupied by other denominations has had other equally grave consequences; it has often confounded the faithful, and eventually separated them from Protestantism in general. Our people, educated in the idea of Catholic unity, have not always shown themselves able to comprehend the Protestant divisions, which we know have often arisen in racial and political differences. So much sub-division has led them to think that right reason cannot lie in the Protestant camp or they would not find it so difficult to understand one another. It would have been a great service to the cause of evangelism in general if there could have been a postponement in the appearance of the infinity of lesser sects which have fallen on this continent after the mother churches, each working within its own province, had opened the furrow of Protestantism. There would then have elapsed a sufficient period for the formation of a Protestant mentality, capable of comprehending, later, the reasons for the diversities of Protestantism.

5. *Lack of appreciation for the national helpers.* Not infrequently the native evangelist has been treated as an inferior by his foreign colleague. The latter has not always been able to throw off the prejudices of racial, national, and cultural superiority. He has dubbed the native pastor "brother" but, frequently, as the vulgar phrase has it, "whilst staring over his shoulder." The foreign evangelist has reserved the best posts for himself, has generally stationed himself nearest the centers of greater resources where life is pleasanter and less exposed to privations; he has, generally speaking, enjoyed fair salaries, while the native "brother" has little less than begged his bread, and resigned himself to leaving his children practically unschooled. It is quite feasible to explain these matters to a human judgment, but as a Christian judgment, they remain injustices. The fact remains that under such circumstances the native pastor, who, as a matter of fact, is the better prepared to reach the soul of the people, necessarily has to see the efficiency of his labor impaired.

Theology Has Been Unduly Stressed.

Evangelical Churches, in greater or less degree, have paid too high a tribute to theology. They have made their own standard

of dogmatism, and our people are sick of it. They say, with Augustin Alvarez, that Protestantism has fifty per cent less superstition than Catholicism. Driven to decide between what they consider Catholic superstitions and those which they deem Protestant superstitions, they will abide by the first, which, after all, are endorsed by traditions of their own race.¹

V. WHAT MUST BE THE MESSAGE OF EVANGELICAL CHRISTIANITY?

1. *It must be warmly and thoroughly evangelical.* The candidate for the mission field who is not sure of his own convictions but hopes to "find" himself, once he is in the work, will do less harm in a purely pagan community than in Latin America where there is already a sufficiently large number of people who know at least something about Christianity, but who are doubtful of its divine origin and power over life.

An Argentinian who would not class himself as a Protestant writes: "Preach, before all and above all, Christ. Specialize around his person, his life, his teachings. The rest of it should come, and will come, as something supplemental. No dogmatisms, nor things contrary to reason. God gave us reasoning power, and no one should pretend to make us believe things which are contrary to the gift."

2. *It must be irenic and constructive.* No doubt there was a time when the evangelical missionary was obliged to recur to destructive methods in the presentation of his message. Such men as Trumbull in Chile, Butler in Mexico, Pond in Venezuela, and Thomson in Uruguay and Argentina, felt it necessary in their day to attack the

¹ Documents of the Montevideo Congress.

dominant Church with all the power and argument at their command. In some countries this may still be necessary. But in general, what is needed is a constructive message which will build up, rather than tear down. The Brazilian writer of the paragraphs quoted previously, says also :

It is one thing to tear down an old and dangerous building ; it is quite another to construct a new and better one in its place. The two things are so utterly different that it really seems there could never be any confusion in the premises.

It may be necessary to tear down the old to be able to put up the new building, but the object of the tearing down is not the destruction of the old building ; it is the erection of the new one.

So it is with the Church. A certain amount of tearing down, of direct, formal attack on Rome is inevitable ; but it would be the greatest misfortune for the cause of Christ if the Protestant Church should ever get the idea that her mission is to smash Rome. In the day in which a man's faith in the religion his mother taught him is broken down, the greatest tragedy of his life has overtaken him ; and I sometimes fear that our people do not fully realize this fact.

Protestantism does not live by its fight against Rome. It is not dependent on its fight against Rome. It flourishes most where Rome does not exist.¹

3. *It must not be political.* On no mission field is there such need of care on the part of the evangelical missionary that his message be free from any suspicion of politics. There is the greatest danger that "Pan-Americanism," which very largely emanates from Washington, and the work of the evangelical missionaries be confounded. However friendly the feeling for the people of the United States, and however amicable the relations between governments, there is always a strong undercurrent of racial and religious opposition and a suspicion that evangelical work

¹ Documents of the Montevideo Congress.

is likely to eventuate in furthering the political hegemony of Washington. The great objection to the clergy of Rome is its persistent interference in politics—a trait which is not altogether limited to Latin America—and one of the greatest recommendations for the evangelical movement is its complete abstinence from political affiliation.

4. *It must present the social implications of the gospel.* A few years ago the author made inclusive visits to practically every large center of evangelical work in Latin America and studied with the missionaries the problem of the message that is needed. In every case, when the question was asked as to the phase of the gospel which should be emphasized, the response favored its application to social conditions. Probably the response would be even more emphatic today, so that we may say that there is practical unanimity among Christian workers on this point.

The purely mystical side of Christianity has been preached and taught for centuries in Latin America, but has not given results in the development of character. The interpretation that is needed today is that of a virile Christ, a man among men as well as divine, who can take hold on life and turn it into new and cleaner channels.

One of the strongest of lay Christian workers in South America, who is particularly interested in the promotion of Christian truth among the intellectual classes, has recently declared:

Whoever comes to South America with the intention of furthering the interest of dogmatism, or of propagating theological controversy, will meet with failure. Those questions do not interest the South American youth, and, in my opinion, have ceased to interest the whole Latin race. And here is presented the great

opportunity for those who have full faith in the regenerating power of the social message of the gospel. If there is anything that has really interested these last two generations in South America, from the Christian point of view, it has been the works of Tolstoy. If there is anything today in the Anglo-Saxon countries which can interest the young men here, when they become acquainted with it, it is without doubt the point of view of men like Rauschenbusch. The young men of South America will always be disposed to listen with attention to him who speaks of these things. The question of ecclesiastical organization does not interest him; whether it be the Episcopal régime, the Presbyterian, or the Congregationalist, it is a matter of indifference to him. He does not believe in the Church, feels no need for her, and is accustomed to ignore her existence.

Less still can his interest be aroused in ancient disputes about predestination, free-will, eucharistic transubstantiation, auricular confession, or clerical celibacy. These are questions of the sixteenth century which have no message for the twentieth. But the regenerating power of the gospel, yes. Jesus, liberator of man, will always find a place in our hearts.¹

VI. WHAT RESULTS MAY BE EXPECTED FROM THE EVANGELICAL PROGRAM?

In view of the steadily increasing investment of life and funds in the promotion of the work of the evangelical missions in Latin America, it is but fair to look to the future and try to discover the results that are likely to emerge at some date not too far distant. Will these results be commensurate with the sacrifice of life and effort? Or, have they been so few in past years as to warrant the opinion advanced by the pessimistically inclined that it might be better to abandon this field in order to stress more strongly the work that is being carried on in other and completely pagan lands?

¹ Documents of the Montevideo Congress.

Since the gift of prophecy is no longer communicated, it would be useless to pretend to discuss with exactness the results that may be expected, yet there are a number of conclusions, which lie very near the surface and which, based on what has been accomplished in the past, may be referred to as prophetic of the future.

1. *A considerable evangelical community will be formed.* There are already promising beginnings of such communities in every one of the twenty republics and in some of them their numbers and influence are such that they must be counted on in any plans for social or spiritual betterment. It seems pretty certain to the author, however, that Latin America will, for many years to come, remain largely Roman Catholic, and that Protestantism will do its work as a minority, but an active minority that will be continually spurring the majority to action. Just as Protestantism appeals more strongly to the less emotional, pragmatic Nordic races, so do the definiteness, the magic and wonder-working sacrament, the discipline and authority of Rome appeal, as does nothing else, to the races of warmer temperament in the south. Exceptions there will be, in both cases, but only sufficient to constitute a minority.

There are three great underlying principles which distinguish Protestantism, but which are largely foreign to Latin psychology. These are the reversion to primitive Christianity, the promotion of moral and political reform, and the appeal to the inner man as the only witness to religious life. Only a chosen few who have been reared under Roman Catholic influences have been brought into accord with these fruits.

But, as Roman Catholicism has been of great and too often unappreciated help in carrying forward the program of religious activities in the Nordic countries, not only in caring for those who have been born into that faith and naturally look to it for guidance, but also in certain aspects of religion as a spur to the great Protestant majority, so, in Latin America, in all probability, the evangelical community will for a long time be numerically non-important among the entire population, yet of tremendous value in its influence on the issues of national and individual life.

2. *The moral level of Roman Catholicism will be raised.* This is no small part of the task of the evangelical Church in Latin America, and much has already been accomplished. Mr. Robert E. Speer wrote, a few years ago:

The Roman Catholic Church in South America needs the Protestant missionary movement. There is good in that Church in South America. There are good men and women in it. In spite of the falsehoods, and vicious elements in it, there is truth also. That the good in it may triumph over the evil, there is need of external stimulus and purification. The presence of Protestant missions alone will lead the Church into a self-cleansing, and will introduce the forces or support whatever inner forces there may already be, which may correct and vivify it.

3. *Protestantism will become a greater social power.* That this result may be expected is shown by the more modern trend of thought among the evangelicals themselves. Educational work is being intensified, and Christian character is being developed among a constantly increasing number of young people. There is increased interest in organizations that care for delinquent and abandoned children and in all that looks to the promotion of

child welfare. This is also true of the Red Cross societies, anti-alcoholic leagues, societies for the suppression of the white slave traffic, boy scouts, girl-guides, camp-fire girls, and clean sport of all kinds.

There is also an awakening of interest in the civilization and betterment of the aboriginal races,—as witnessed by the recent organization of a special committee on Indian work,—and in the opening of institutions such as industrial schools, which will reach members of the working classes and lift them to a higher plane of living. Recent years have also been marked by special efforts to produce a literature that will supplant the erotic and otherwise harmful productions that now circulate so widely among the reading classes, especially the youth, and that will serve as a better orientation in matters social, political, and spiritual, and in the cultivation of the inner life.

These and other movements indicate that evangelical Christianity is awaking to the need of a social program, and its best friends believe that in proportion as it develops that program of sacrificial service, without in the slightest degree lowering its strictly evangelical standard and activities, its success will be greater.

4. *A third organization or Church may emerge.* Will a third movement emerge from among those who reject traditional Roman Catholicism, believing it to be a spent force, and are yet unwilling to accept Protestantism because of its excessive emphasis on theology, as it has too often been presented in the past?

This is a question which is often discussed in the intimacies of missionary friendships; but it remains a question. Some who have grown old in the service, as well as

men who have but recently entered the work with all the ardor of youth, recognize the possibilities of such a movement. Few look upon the present situation as likely to produce such a phenomenon within the near future.

However, as Latin America is likely to be the center of unusual and now unsuspected social and political movements during the twentieth century, it is possible that within this great area there may also be germinating even at the present time, the seeds of a great religious revolution which will eventuate in the formation of a new branch of Christianity destined to do away with the non-essential characteristics of both Roman Catholicism and Protestantism in the carrying forward of the Christian program.

Those who believe in such a possibility, affirm as its chief end the social and moral regeneration of existing conditions, and they believe that it would center around Christ and thus become Christocentric to a degree that cannot be claimed for existing communions.

But this is a dream of the future. It is as difficult to found a new religion as it is to build a tree, and the whole question, for the present, lies below our horizon.

From this study of the situation in Latin America there should emerge the conviction that these countries, modern and republican in government as they are, still need to receive from outside sources those streams of social and spiritual cleansing which their own fountains have sent forth either not at all, or in but scant measure. So far as the United States is concerned, giving this help must be both governmental and individual.

As a nation, we have a tremendous task ahead of us.

We must, in the first place, undo much that we have done in the past, and then set up new objectives and introduce new methods. The continuance of certain policies of the past, which some of our best-informed writers have frankly called "American imperialism," cannot fail to bring added reproach on all our people and make the representatives of our country non-acceptable as the interpreters of a higher form of Christianity. Our great strong Government can well afford to be calm and judicious and go even more than the second mile in its dealings with these younger republics which look to it for example, rather than be harsh and domineering as has too often been the case in the past. Most, if not all, difficulties can be arranged by the old and well-tried principles of brotherhood and even-handed justice which is tempered with mercy. And, as is pointed out in the first chapter of this book, the Latin American people are more than willing—they are eager—to meet us half-way. If there is a continued widening of the chasm between the two Americas, the fault will lie very largely with the North. As is probably true in no other international situation, it behooves our nation to follow the wise counsel of Micah "to do justly, and to love mercy, and to walk humbly with thy God."

But the responsibility is also individual. As citizens of the greatest commonwealth in the world, and as members of its Christian community, the duty is laid upon us individually to help these our nearest neighbors. Just across our threshold there exist conditions as appalling as any that can be found on other mission fields, and whose betterment will demand as high a degree of missionary statesmanship and service. The millions of pagan Indians, who

are our fellow-Americans, call insistently for long-delayed help, and evangelical Christianity can no longer without shame to itself turn a deaf ear to their cry. And men and women, our intellectual and social equals, attractive as are those of few nationalities of the world, who have known but a decadent form of Christianity and, rejecting it, have rejected all religious belief, also instinctively look toward the North as the only source from whence they may expect to learn of a better way. While utterly opposed to organized religion as they have known it, their hearts confessedly lean to its Founder and, unconsciously, perhaps, but none the less sincerely, they cry out with a kindred spirit in our own land:

"Jesus Christ, come back! The tones of your voice have not yet died away. In spite of false creeds and wizard priests, through craft and rant, the heart of our age still turns to you. Touch the sorcery of our time and wake us from the vile enchantment of fear and foolish hate. Come! Deliver us from the doom of dead things. Bring life from the grave where faith lies bound. Jesus Christ, come back! Bring dreams and let dreams come true. Bring love that knits all hearts into one."¹

The whole evangelical enterprise in Latin America may be shot through with error, its past thickly sown with mistakes, but it is, nevertheless, the greatest contribution of Anglo-Saxon America to the welfare of our neighbors in Latin America. It is the only enterprise that is founded on love. And it will succeed only as love—not pity—dominates the hearts of those who carry it forward.

¹ Quoted by Charles A. Elwood, *The Reconstruction of Religion*.

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TABLE OF AREAS AND POPULATIONS

TWENTY REPUBLICS OF LATIN AMERICA

** indicates estimate only*

	<i>Area</i>	<i>Population</i>
MEXICO	767,198	13,887,080
COSTA RICA	*23,000	*576,581
GUATEMALA	*48,290	*2,004,900
HONDURAS	*44,275	662,422
NICARAGUA	*51,660	638,119
SALVADOR	13,176	*1,526,000
PANAMA	31,890	401,428
CUBA	44,164	2,889,004
HAITI	*10,204	*2,500,000
SANTO DOMINGO	*19,332	897,405
ARGENTINA	1,153,119	8,698,516
BOLIVIA	514,155	*2,889,970
BRAZIL	3,275,510	30,635,605
CHILE	289,828	3,754,723
COLOMBIA	*440,846	5,855,077
ECUADOR	196,000	*2,000,000
PARAGUAY	*175,673 ¹	*1,000,000 ²
PERU	722,461	*5,550,000
URUGUAY	72,153	*1,494,953
VENEZUELA	398,594	2,411,952
<i>Total</i>	<i>*8,291,528</i>	<i>*90,273,735</i>

¹ Including the Chaco, claimed by Paraguay, and officially stated to be 100,000 square miles in extent.

² Not including the Chaco Indians, some 50,000 in number; but 1,000,000 is too high an estimate.

INDEX

GUIDE TO PRONUNCIATION

The Spanish language is practically phonetic. Once the sounds of the letters of the alphabet are learned, the pronunciation is simple. In the re-spelling of the Spanish words in this index, a symbol is used for each vowel giving it a sound which is always the same. In general the consonants are pronounced as in English. The few exceptions are noted below.

a is always ä as in "father."

e is always ā as in "race."

i is always ēē as in "meet."

o is always ō as in "note."

u is always ōō as in "moon."

y after a vowel and followed by a consonant, or at the end of a word is like "ee" in "meet"; at the beginning of a syllable, or of a word, y is a consonant, and is pronounced as in "year."

d is as in English; final d is frequently pronounced "dth."

g before e and i has a strong guttural aspiration, similar to ch in German. Before a, and o, and u, g is as in "go." G in the combination "gui" and "gue" is always hard.

h is never pronounced.

j has always the guttural sound of h.

ll is pronounced as in "brilliant."

n is like "ny" in "canyon."

r at the beginning of a word, and when doubled, is slightly trilled.

s and z are like "ss" as in "pass"—never like z.

Note: The Castilian pronunciation of c and z is not followed in Latin America.

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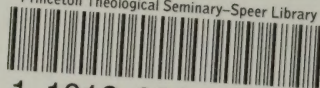
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